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Hand Book
of
Washington Cathedral

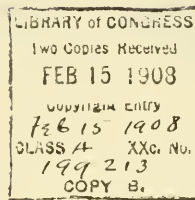
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BISHOP AND CHAPTER OF WASHINGTON

Fifth Edition
Revised and Enlarged



Edited by
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" MT. ST. ALBAN, WASHINGTON, D. C.

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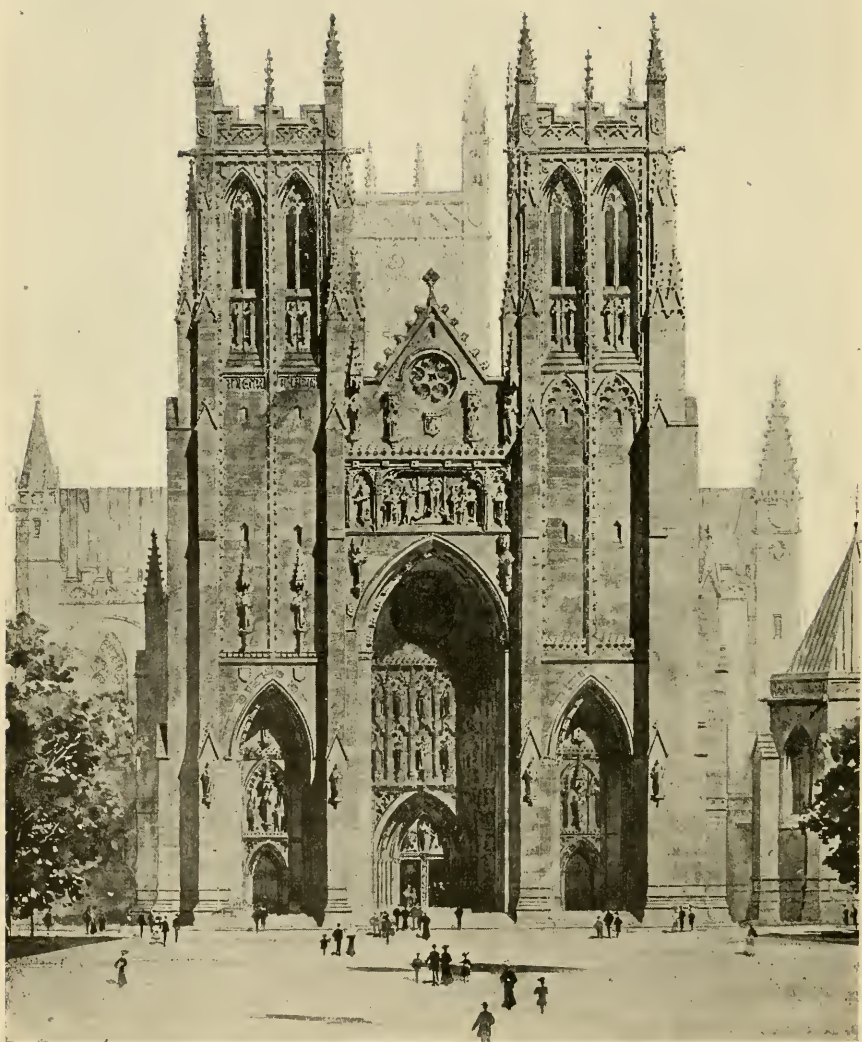
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VIEW OF WEST FACADE OF WASHINGTON CATHEDRAL.

[From the Architect's drawing.]

In the Name of a Disciple.

THE beginnings of Washington Cathedral date back to the eighteenth century, when Joseph Nourse, the private secretary of George Washington, used to pray, under the Gothic arches of the trees, that at some future date, God would build a church on "Alban Hill," and since that day there have been sacred and historic associations connected with the site, hallowed as those which consecrate the beginnings of most European Cathedrals.

The first service on the Cathedral Close was that of the Uprising of the Peace Cross September 25, 1898, commemorating the ending of the war with Spain. At that service members of the General Convention, with thousands of the people of Washington, were present, and President McKinley made an address. The same week the two Houses of General Convention passed the following resolutions:

(House of Bishops.) "*Resolved*, That the members of this House express to the Bishop of Washington their earnest congratulation upon the happy inauguration of the Cathedral project, and their hearty prayers for God's continued and abundant blessings upon this part of his important work."

(House of Bishops.) "Whereas it has been represented to some of the Bishops attending this session of the General Convention, that the grave of the first Bishop of Maryland, the Rt. Rev. Thomas John Claggett, is not guarded by a monument appropriate to perpetuate the memory of a man who bore such relations to the very beginnings of our ecclesiastical life; and,

Whereas, there is eminent propriety that his remains should rest in the precincts of the Cathedral of SS. Peter and Paul in this city, therefore,

Resolved, That a Committee of five Bishops shall be appointed by this House, to whom shall be entrusted the work of raising a sufficient fund to provide for the removal and reinterment of the remains at such place as may be agreed upon, in consultation with the Bishop of Washington, and the erection of a monument fitting to mark the grave of this Father of our Church, the first Bishop consecrated on the American Continent."

(House of Deputies.) "*Resolved*, That this House, mindful of yesterday's noble and most impressive service of the unveiling of the

Cross of Peace, on the proposed site of the Cathedral of SS. Peter and Paul, give joy to the Bishop of Washington for this formal and felicitous beginning of his great Cathedral work, in the success of which the whole Church will share and in the doing of which the whole Church might well assist, and renders thanks to God that, through the influence of the Christian Faith, the old war cross, always a sign of war and desolation, is being more and more supplanted by Christ's blessed cross of peace."

The most recent service on the Cathedral Close was that of the laying of the Foundation Stone of the great Cathedral Church on September 29, 1907, followed by the Inter-National service of the Brotherhood of St. Andrew. At this time addresses were delivered by President Roosevelt, the Bishop of London and others. Sixty Bishops, two hundred members of the General Convention and between twenty and thirty thousand persons were present. And the week after, the House of Deputies of the General Convention, passed the following resolution.

"Inasmuch, as there is now in process of erection in the City of Washington, our National Capital, the Cathedral of SS. Peter and Paul, which for many obvious reasons we should like to see completed in our day and generation, therefore,

Be it Resolved, That the Triennial Convention held in the City of Richmond, Virginia, in 1907, earnestly suggests and recommends to churchmen, churchwomen, and all others who may be interested in the completion of this Cathedral that they make liberal contributions to the building fund and also remember it in their wills."

Washington Cathedral, thus rising under the benediction pronounced upon it by our General Convention itself, will be representative of the whole Church; and, therefore, when the Foundation Stone was laid, it was declared that "The Bishop, Chapter and Diocese of Washington hold this Cathedral Church as a trust, not only for the people of the Diocese and city of Washington, but also for the whole American Church, whose every baptized member shall have spiritual part and ownership in this House of God."

Already, by the Open Air Services on the Cathedral Close, Washington Cathedral has shown its power as a great Mission Church and has so popularized the Episcopal Church that, in the last nine years, vast congregations, numbering from fifteen to thirty thousand, have come together on great occasions, under the realization that this Cathedral will be God's House of Prayer for all people.

Already, as a witness for Jesus Christ and what we believe to be

New Testament Churchmanship, the Cathedral has been a helpful educational power in respect to the Historic Church and the Faith once delivered to the Saints.

Already, in the effort to build on the Christian foundation which God himself laid in our land, by preserving the robust American type of Christian character which was developed in the colonial days of our forefathers, from the settlers of Jamestown to the pilgrims of New England, Washington Cathedral has been an influence for Church Unity, and has appealed to the religious and patriotic associations of those whose hearts are fired with the love of God and of their Fatherland.

It is right to hope and believe that what has thus been done in faith is the beginning of a spiritual work which will be permanent; and that, standing in the midst of the surging, changeful secular life of the Capital of the Nation, Washington Cathedral will help to conserve and perpetuate, with an ever increasing power for good that blessed heritage of Christian faith and conduct which has been handed down to us from the past. For the older and more venerable a Cathedral grows, the more hallowed and enduring its associations become.

For ten years it has been the continuous aim of the Bishop and Chapter to render this Cathedral Ideal "An epistle seen and read of all men." And they steadfastly believe that when it is thoroughly understood and shared, not only by Christ's followers in Washington but in the country at large, the substantial means to supply the spiritual need and to build the beautiful Gothic Cathedral, designed by Messrs. Vaughan and Bodley, will surely be forthcoming.

We shall never forget the religious zeal and artistic enthusiasm, with which the late Dr. Bodley co-operated with us in perfecting that design, until God called him to a higher sphere of service. The surviving architect, Mr. Henry Vaughan, assures us that all things are now ready, and that for a sum which will not probably exceed five million dollars Washington Cathedral can be completed in five years.

How this amount can practically be raised, or from what sources it will come, we know not; the Chapter is composed mainly of hard-working Rectors of parishes or busy men of affairs in public life; and the Bishop upon whom comes daily "the care of all the Churches" has given his spare time wholly to the work of explaining and striving to create interest in the Cathedral Ideal.*

*The substance of the lectures and addresses delivered by the Bishop of Washington is embodied in a little booklet entitled: "The Builders' Book of Washington Cathedral," which may be had free of charge by writing to the Cathedral Library, The Close, Mount St. Alban, Washington, D. C.

The Cathedral has already been blessed by the co-operation of those self-sacrificing men and women, living and dead, who have shared our ideal; and who have already contributed of their substance nearly one million dollars, in freeing the Cathedral Close from debt, or in erecting and endowing the schools and other buildings of the Cathedral Foundation.

And we shall be grateful for any suggestions, coming from any source, as to how the necessary funds may be raised, provided, that no method shall be recommended which tends to the lowering of the Cathedral Ideal itself. In the New Testament we are reminded that the eye of God rests not only upon the offering but upon the motive of the offerer, and that "The gift without the giver is bare." Our Lord Jesus Christ said: "Whosoever shall give a cup of cold water only *in the name of a disciple*, verily I say unto you, he shall in no wise lose his reward," and surely, we are fallen upon strange times and abnormal conditions, when in lands which call themselves Christian, we see everywhere about us multitudes who are prone to give in the name of philanthropy, or socialism, or from some secular interest, rather than in the name of Jesus Christ.

Indeed, so great emphasis did Christ lay upon the motive of self-sacrifice in the giver, that in the ending of His ministry, when He saw a certain poor widow casting into the treasury of the Temple of God, two mites which make a farthing, He called His disciples unto Him and said: "Verily I say unto you that this poor widow hath cast in more than they all." And if Washington Cathedral is ever to be built as Christ's "House of Prayer for all people," the building must be a work of prayer and self-sacrifice, for we may not place one stone upon another unless we do it in Christ's way, and there are no funds on hand until God inspires faithful Christian men and women in our country to provide the means.

May each giver have a sacred motive in offering for so sacred an object and reap the reward which Christ assures us He "*shall in no wise lose,*" realizing that the same All-seeing eye, which watched the poor widow, will rest upon him, if he offers his gift to Christ in behalf of those who come to worship God,

IN THE NAME OF A DISCIPLE.

HENRY Y. SATTERLEE,

Epiphany, A. D. 1908.

Bishop of Washington.



LIBRARY OF CONGRESS. CAPITOL.

POSTOFFICE.

MONUMENT.

Washington from the Cathedral Close.

Description of the Proposed Cathedral.

THE EXTERIOR.

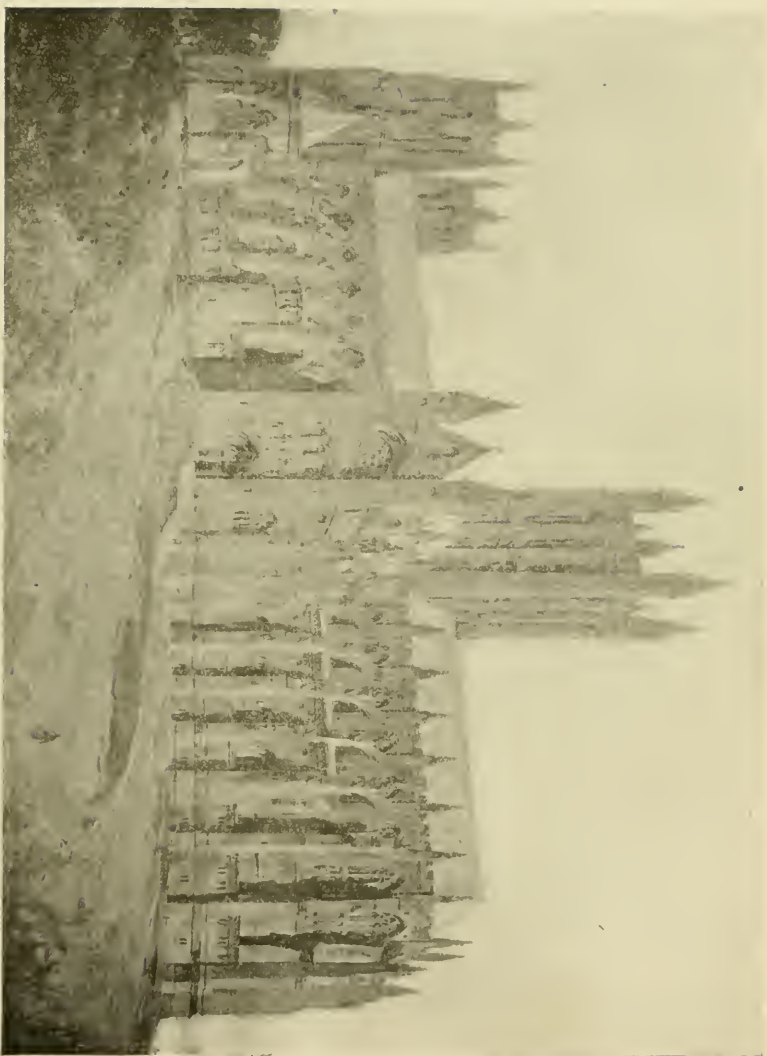
IN THE majestic beauty of the exterior the designs for Washington Cathedral have surpassed all expectations.

Standing on the highest part of Mount St. Alban nearly four hundred feet above the Potomac, covering an acre and a half of land, with the ground sloping away from it on every side, its roof line will appear to the eye on a level with the top of the Washington Monument. As seen from the esplanade of the Capitol, and other parts of Washington, the Cathedral from end to end will loom up on the top of the hill which cuts against the Western horizon, with its three Towers mounting upward above it, pointing heavenward. And it may be said here that towers instead of spires were chosen because, as Washington is in the same latitude as Southern Italy, or the Alhambra in Spain, spires, in the bright, golden sunshine of our atmosphere, would appear attenuated and indistinct. Italy has always campaniles instead of spires. Also while spires lend beauty to churches in the valley, towers seem more congruous with churches on the hill. The great Central Tower of Washington Cathedral will rise 220 feet in height. In recessed panels below the long belfry windows, there will be figures of angels, each with a scroll in hand, upon which may be read the words, "Glory to God in the highest and on earth Peace, Good Will toward men." As it was from the lips of those Herald Angels that the Church caught first the word "Gospel"—"the glad tidings from Heaven"; and as the angelic "Gloria in Excelsis Deo" is the aspiration which has given rise to the great Cathedral, it is most appropriate that this thought should find expression in its Central Tower.

Passing down from tower to roof and walls, one will observe the flying buttresses, the deeply recessed windows of transepts, the tracery of the clerestory windows, the carved parapet, the crocketed pinnacles, the statues with their canopies, and the ornamental use of texts from the Canticles of Morning and Evening Prayer.

Regarding ornamentation, the architects say in their report:

"One word as to the treatment of the building as regards its richness, or the reverse. We think the drawings show that it is rich enough. That there should be plenty of surface of massive stone ashlar (or plain surface) is most desirable for all good architecture, especially with a building so large as this. A small building may be rich all over, but it is beneath the dignity of a great one. For a large building, if well designed, has an instinctive dignity and a grandeur about it that may well dispense with too lavish exuberance of ornament. Again,



VIEW OF WASHINGTON CATHEDRAL, FROM THE SOUTHEAST.
AS SEEN FROM THE CITY.

[From the Architect's drawing.]

there should be concentration of richness and not a spreading of it all over a building. We think our building is rich enough. Internally, the Screen and the Reredoses, the Stalls and the Bishop's throne, could be as rich as any donor likes to make them; but we think the fabric is sufficiently ornate, taking it as a whole. That it will be impressive by its size and dignity we doubt not. As we have said, we have suggested a good many statues which will give much interest to the building. They could be added by degrees."

It will also be observed that the ornamentation on the exterior, as well as the interior, increases, as one approaches the chancel end, or Sanctuary of the Cathedral, where the decoration reaches its climax of richness.

Passing now to the chief entrance at the West end, first will be seen the two great protecting Towers, which, while they have all the massive dignity and simplicity of the campanile below, are full of Gothic feeling and delicate beauty above, when they rise into the clear blue sky.

Then the observer will note that the great Doorways of the French Cathedrals take the place of the large West windows so prevalent in England, because in our southern climate the light is not needed for the interior.

The silent grandeur of the great portals of the Cathedral will be exceedingly majestic and impressive. It can be partially realized, even in the design itself, if one contrasts the human forms on the steps below with the arches which rise above them.

The central Arch is 70 feet in height; and the two side ones, 50 feet, piercing the two lofty Towers of the West-Front. These three arches lead to a deep Portico, which, itself, breathes a "welcome" and affords a protecting shelter to all who would enter God's House of Prayer. This Portico is 25 feet deep and stretches nearly the whole width of the Cathedral.

THE INTERIOR.

Beneath its shadows are seen the recessed Doorways, leading into the Cathedral itself, and ornamented, as at Rheims, with statues, arcading and pillars. This Portico, illustrative of Old Testament History, may be, like Amiens, a Bible in stone.

On entering, through the Central Doorway, the great interior, 93 feet in height, with its five aisles, 132 feet in breadth and 450 feet in length, is before us, in all its majesty. To quote the architects' words:

"The first impression will be the continuous height of the main, or central part, namely, the Nave, Choir and Apse. The next, and nearly as powerful a one, will be the width; for with the outer aisles and the range of columns on either side, and the Transepts, the effect of the width will be very considerable. Then, as we hope and think may be confidently anticipated, will be the uplifting proportion of the whole—the tall piers and arches, with the Triforium and the lofty



VIEW OF THE NAVE OF WASHINGTON CATHEDRAL.
LOOKING TOWARDS THE CHANCEL.

[From the Architect's drawing.]

Clerestory, and the rich and full, tree like, branching vaulting, springing from soaring vertical shafts, rising from the floor, and of slender diameter. For pains have been taken to make the interior effect a striking and an inspiring one.

"The Triforium will be continued around the Apse, knitting all together into, as we hope and believe it will be, an elevating, harmonious whole: *ad maiorem Dei gloriam*."

When the eye becomes accustomed to the subdued religious tone of the interior, it will be noticed that this uplifting effect is caused, first of all, by the light coming down from above, as it does when one walks in a wood.

While the lower part of the Cathedral is in the shadow, only half illumined by "the dim religious light of the dark stained glass windows of the aisles, the bright sun beams will stream downward through those of the high Clerestory, falling on Column and Triforium, with an exquisite play of light and shade."

And, lighting up the groined stone roof, the vaulting ribs will meet like the branching limbs of great forest trees, flecked with shadows; or, as in Exeter Cathedral, seem like angel hands, clasped in prayer above the worshipping congregation.

The next object which catches the eye of every one who enters the Cathedral, lifted up high, at the place where Nave and Transepts and Choir meet, will be the Cross of Christ, or the "Rood"; proclaiming to everyone who enters here, that this is Christ's House of Prayer, and that there is no salvation except that which comes through Christ Crucified.

In most English Cathedrals at the crossing of the Nave and Transepts beneath the Central Tower is an open lantern, which swallows sound. Oftentimes an architectural effect is thus gained. But it is at the expense of Common Prayer and Common Praise; for this is the place where the Cathedral services are held, where the congregations gather for worship, where the choir leads in the praise of God, where the preacher delivers his sermon, and where, therefore, everyone should be able to hear as well as see. By having a continuous groined roof all the way from the Portico on the West, to the Apse on the East, in the judgment of the Bishop, Chapter and Architects, not only will the architectural unity of the Cathedral be enhanced, but the "Common Prayer" ideal of the Anglican Communion can be far more adequately realized, in increased heartiness, warmth and devotional character of the services.

High above the worshipping congregation will rise the Cross of their Lord in the middle of the Chancel Arch, and in the darkest part of the roof, preaching its own eloquent lesson: "And I, if I be lifted up will draw all men unto Me." Standing there, as it were, in the "midday darkness," when, for "All three hours, His silence cried," it will proclaim the Gospel Truth, that men must first come to the cross, as sinners, accepting Christ as their Saviour, before they can become partakers of the power of His Resurrection and the glory of His Ascension.

The Chancel Arch itself is a characteristic feature ; it will be nearly ten feet broad. On its "soffit," or under side, will be sculptured the forms of angels, hovering over the Rood and reminding us that Christ's Incarnation and Crucifixion, Resurrection and Ascension, are the mystery that the "Angels desire to look into." Each angel will hold a scroll upon which are inscribed the words "Sursum Corda," the keynote, as it were, of the whole building.

Then follows the greatest impression of all. From every part of the great Cathedral, whether one gazes from the West End, or from the Aisles, or from the crossing of Nave and Transepts, the brightest spot of light, to which every eye is attracted, will be the Jerusalem Altar, or Communion Table, with its soft dove-colored marble, standing out in its pure simplicity, with the lofty and richly carved Reredos behind it, upon which, high up, enthroned in glory, appears the risen and ascended Christ, our REIGNING KING.

This wonderful effect of light will come from two great windows on either side and west of the Altar and Reredos, each 65 feet high, and hidden from sight, in the thickness of the Cathedral walls. The radiance here, falling full upon Altar and Reredos, will be a perpetual and prophetic reminder of the glory of Christ's Resurrection and Ascension, of the power of His risen life, and of the benison that comes to all true Christians, through their union with Christ, whenever they approach the Sacrament of His Body and Blood, to *Do this in remembrance of Him*.

This same dazzling radiance will so catch the eye, that it will half reveal and half conceal the apsidal end of the Cathedral, which will appear in the shadowy distance, as if suggesting that the things which are seen are temporal, while the things which are not seen are eternal.

THE SIZE OF THE CATHEDRAL.

While it is desirable, of course, to erect an edifice large enough for the congregation that may gather on great occasions in such a centre as the Capital of the country, it would be very shortsighted to sacrifice the devotional uses, the religious atmosphere, the architectural beauty and monumental character of a great cathedral, with its exquisite gothic proportions, simply to make a large auditorium for occasions like these, which come only once in every two or three years. The best form for such an auditorium is the opera house, and even thus, there is probably no opera house in the world which will

seat 4,000 persons.* A cathedral is a distinctively religious building which is to point to Christ, not only when great congregations are present, but when they are absent, and to exercise the spell of its religious influence every day and every hour of the day, upon all who enter its doors.

The Bishop and Chapter, therefore, told the Architects beforehand, that the chief aim was not to follow the popular notion of building "something big" which would "hold more people and be larger in size" than any European Cathedral; but to upraise a House of Prayer for All People, which will breathe the devotional spirit of the Old Masters in Gothic Architecture and be felt by all to be a real witness for Jesus Christ in the Capital of the Nation.

The Architects have not only set forth a design, in which that aim has been the ruling thought, but they tell us, in their report, that the proposed Cathedral "in its dimensions will be larger than most of the Cathedrals in England or on the Continent."

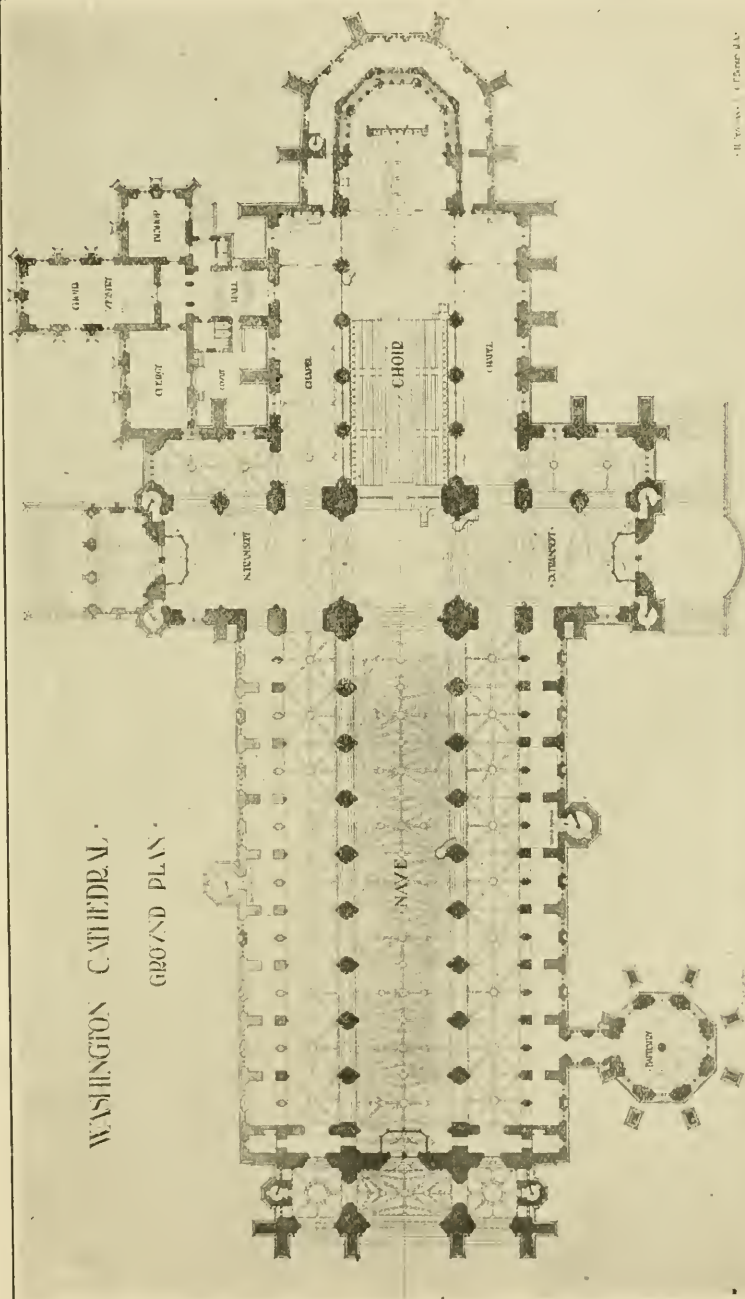
This will be seen, when we compare its measurements with those of European Cathedrals. In making that comparison, however, it must be borne in mind that scarcely any two books agree as to such measurements, because in some works, the superficial areas include the Lady Chapel, the Chapter house or other buildings closely connected with the Cathedral, while in others they do not; similarly, in the measurements of nave and aisles, etc., the length and breadth in one book is taken from the centres of piers, etc., and in others from the span of the arches.

The following table of comparative dimensions is, therefore, only approximately accurate. The numbers refer to English feet. If, in some cases, the dimensions of Washington Cathedral seem smaller than those of European Cathedrals, it is because a Lady Chapel, Baptistry, Chapter house, etc., are not included in its superficial area or length, as they often are in the case of these other Cathedrals.

*In New York, the Metropolitan Opera House seats 3,500, and the Manhattan, nearly as many. The Opera of Paris, 2,092; the Alexander, St. Petersburg, 2,332; La Scala, Milan, 2,713; Opera House, Berlin, 1,636; Opera House, Munich, 2,370; Covent Garden, London, 1,684.

WASHINGTON CATHEDRAL.

GROUND PLAN.



DIMENSIONS OF GREAT CATHEDRALS.

	SPAN OF			
	LENGTH.	NAVE.	HEIGHT.	AREA.
Washington	480	39	93	63,500
York	519	45	102	63,800
Ely	517	39	70	46,000
Lincoln	493	39	82	57,200
Canterbury	514	39	80	43,215
Durham	469	39	73	.....
Gloucester	408	33	86	.....
Exeter	409	34	69	.....
Lichfield	370	28	57	.....
Winchester	530	32	78	53,480
Wells	415	32	67	.....
Salisbury	473	32	84	43,515
Norwich	407	28	83	.....
Westminster Abbey	505	35	103	46,000
Milan	475	56	...	92,600
Florence	475	55	...	65,700
Amiens	435	46	144	70,000
Rheims	430	48	125	65,000
Cologne	427	..	155	65,800
Seville . . . . .	...	56	...	150,000
Notre Dame	426	..	...	.....

Kidder's Hand-Book gives the following as the capacity of several European Cathedrals, estimating one person to occupy an area of 19.7 inches square. St. Peter's, Rome, 54,000; Milan Cathedral, 37,000; St. Paul's, London, 25,000; Duomo, Florence, 24,300; Antwerp Cathedral, 24,000; Notre Dame, Paris, 21,000; St. Sophia, Constantinople, 23,000; St. Mark's, Venice, 7,000.

According to this same estimate (19.7 in. sq.) Washington Cathedral will hold over 27,000 persons.

But if we allow seven square feet, per person, *seated* (and this includes allowance for aisles, passages, etc.), then Washington Cathedral will seat over 5,000 persons on great occasions, when there will be standing room for several thousand more. For ordinary services a congregation of 3,000 will be near enough to the choir and preacher for all devotional purposes, and if ever a larger auditorium is needed, there is, on the Cathedral Close and overshadowed by the Cathedral walls, a natural open air amphitheatre, whose acoustical properties are so remarkable that 25,000 persons can hear every word of the service and sermon.



VIEW OF THE U. S. CAPITOL THROUGH ALL HALLOW'S GATE

WOODLEY ROAD

CHURCH SCHOOL

CATHEDRAL

ST ALBANS

WASHINGTON
CATHEDRAL CLOSE
MOUNT ST. ALBANS
DISTRICT OF COLUMBIA

Map made by Edwin F. H. H.

Scale 1:1 25 feet

Copyright 1914 by Edwin F. H. H.

The Cathedral Close.

THE land purchased for the Cathedral of St. Peter and St. Paul is a tract of over forty acres, beautifully wooded with oaks and other forest trees, on the brow of a hill nearly four hundred feet above the level of lower Pennsylvania Avenue, and, so far as known, the most lofty Cathedral site in the world. It is bounded by Woodley Lane on the north, Wisconsin Avenue on the west, Massachusetts Avenue and Garfield Street on the south and the proposed extension of 35th street on the east, and lies about one mile northwest of Sheridan Circle along the line of Massachusetts Avenue.

The land originally belonged to Mr. Joseph Nourse, first Registrar of the Treasury under President Washington. At several times in its history the property would have become the site of a private residence and he lost to Divine uses had not a little church stood in the way, keeping the ground, as we can see now, for the Cathedral, in unconscious fulfillment of the prophetic text used by Rev. Dr. afterwards Bishop Coxé at the consecration service of St. Alban's Church, "The place whereon thou standest is holy ground." The purchase of this land was celebrated by the unveiling of the Peace Cross, erected to mark the foundation of the Cathedral.

Upon the advice of the architects it has been decided to put the Cathedral Building on the highest point of land, about midway between St. Alban's Church and the Cathedral School for Girls.

Its west front will be about 350 feet from Wisconsin Avenue, and the north side will be 450 feet south of Woodley Lane. The chancel will be placed so that the rays of the rising sun will enter the East windows on the traditional day of our Lord's Ascension, May 4th.

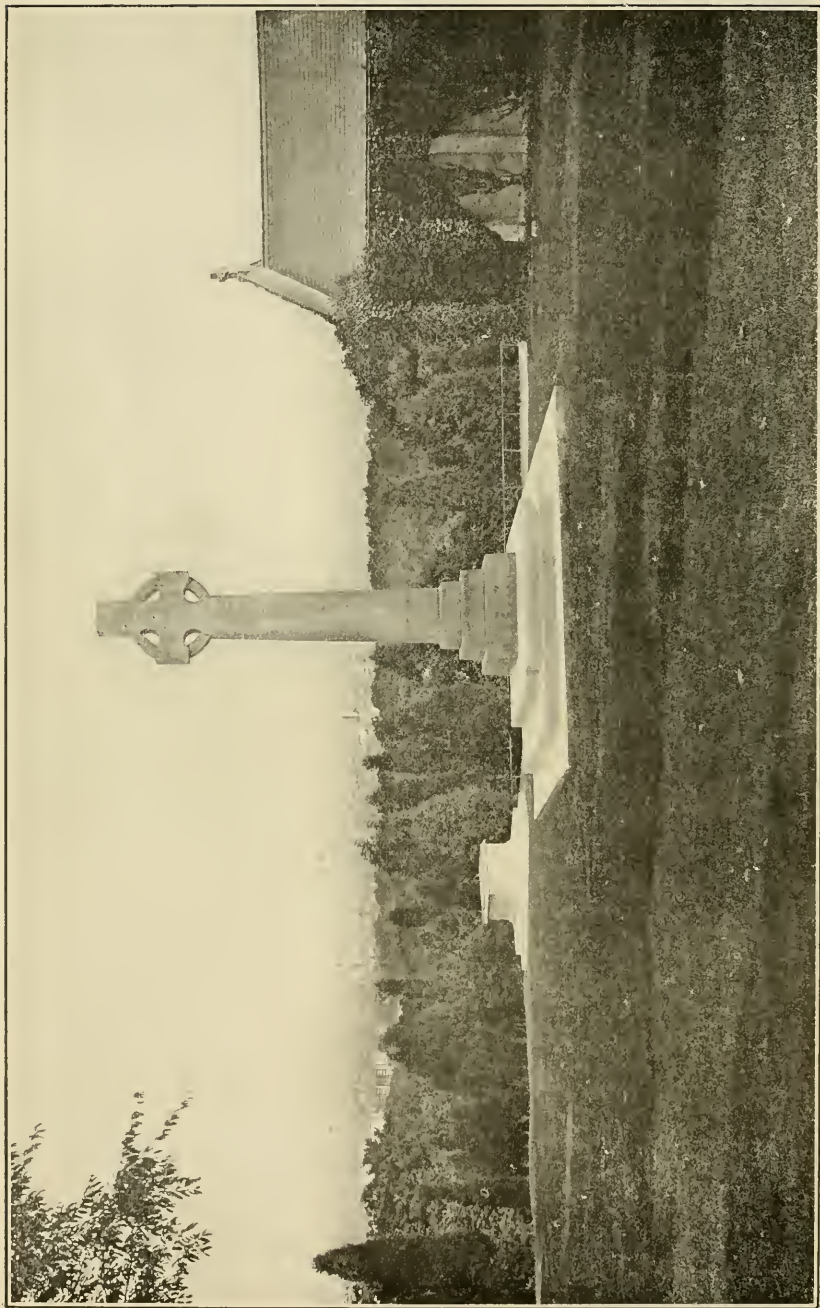
The building will be 480 feet long. In the ravine where the great Open-Air Services have been held, will be found a natural amphitheatre, which with little arrangement will furnish an incomparable place for all such services, with space for twenty-five thousand people.

On the brow of the hill overlooking the ravine stands the Peace Cross, and in the south-west corner of the Cathedral Close is The Little Sanctuary containing the Jerusalem Altar, the Glastonbury Cathedra, the Canterbury Ambon, the Hilda Stone, and the Iona Stone. Services are held here daily.

The All Hallows Gate leads to the Cathedral Choir School for boys, in front of which will be found the Glastonbury Thorn, a shoot of the celebrated Holy Thorn of Glastonbury. Here will also be found the Landmark, and a little farther north the temporary Baptistry, containing the beautiful white marble font, lined with stones from the River Jordan. A drinking fountain stands on the southwest side of the Baptistry.

Southwest of the Cathedral site stands St. Alban's Parish Church, under whose chancel lies buried the Rt. Rev. Thomas John Claggett, D. D., the first bishop consecrated on American soil. The tombstones of the Bishop and his wife, with the epitaph written by Francis Scott Key, stand in a wall of the church.

The Cathedral School for Girls occupies the extreme northwest corner of the grounds.



THE PEACE CROSS, SHOWING VIEW OF THE U. S. CAPITOL.
"They stand for Church and Country — for God and the Land"

The Peace Cross and Salem Place.

ON Sunday, October twenty-third, 1898, there was raised on the Cathedral Close, in the presence of the Bishops, Clergy and Lay Delegates of the General Convention of the Church, the President of the United States and thousands of people, an Iona Cross of stone, twenty feet in height, called the Peace Cross.

This cross was raised not only to mark the foundation of the Cathedral of St. Peter and St. Paul, but to commemorate the time of the first meeting of the General Convention in the Capital of the United States and the ending of the War between Spain and the United States.

On the face of the Cross is inscribed: The monogram of our Lord, I. H. S.; the Diocesan coat of arms and the motto, *Scriptura, Symbolum, Mysterium, Ordo*, the basis of Church Unity; the prayer from the Litany for Unity, Peace and Concord to all Nations; and on the pedestal, "Jesus Christ Himself being the Chief Corner-Stone."

THE SALEM.

In order that the Open-Air Services around the Peace Cross, hallowed by so many associations, should receive an outward expression of their enduring character the Cathedral School for Girls has added to the Peace Cross a large four square base, with broad steps ascending to the foot of the Cross on three sides. On the west this base is extended into a platform or pulpit, with an inlaid pavement of stones from the Holy Land and in the center of the pavement the word "Salem," which is by interpretation, "Peace." The preaching place at the foot of the Cross is thus appropriately dedicated to the preaching of the Gospel of Peace.



THE PEOPLE'S OPEN-AIR EVENSONG.

THE People's Open-Air Evensong has been held during the summer months for the past seven years, every Sunday afternoon on the Cathedral Close. The services draw together many hundreds of worshippers who in all probability would in no other way be brought to hear the Gospel of the Kingdom of God.

The cause of the attractiveness of these Open-Air Services is apparent to anyone who has attended them.

As the sun is sinking in the west, strains of music are wafted upon the air, in the voluntary before the service. The congregation, as they gather, face the city of Washington, lying in the valley four hundred feet below, where the exquisitely-shaped white dome of the Capitol lifts its head above the reddish glow of clustered houses.

The leafy trees of the forest near by, frame in the landscape, or stand on either side, with their interlacing branches, like the Gothic aisles of a Cathedral. The breeze rustles through the leaves, the birds twitter in the branches, the commingled feelings of patriotism and religion which the beauty of the scene inspires, are deepened by the spell of sacred music which floats in the air. Then the musicians, selected from the United States Marine Band, surround the Peace Cross, and the keynote of the service is given in the theme of Mendelssohn's hymn of praise, "All men, all things, all that hath life and breath, sing to the Lord. Hallelujah." Then comes the service of Evensong, followed by the simple gospel message, giving spiritual reality to the devotional feelings of the moment.

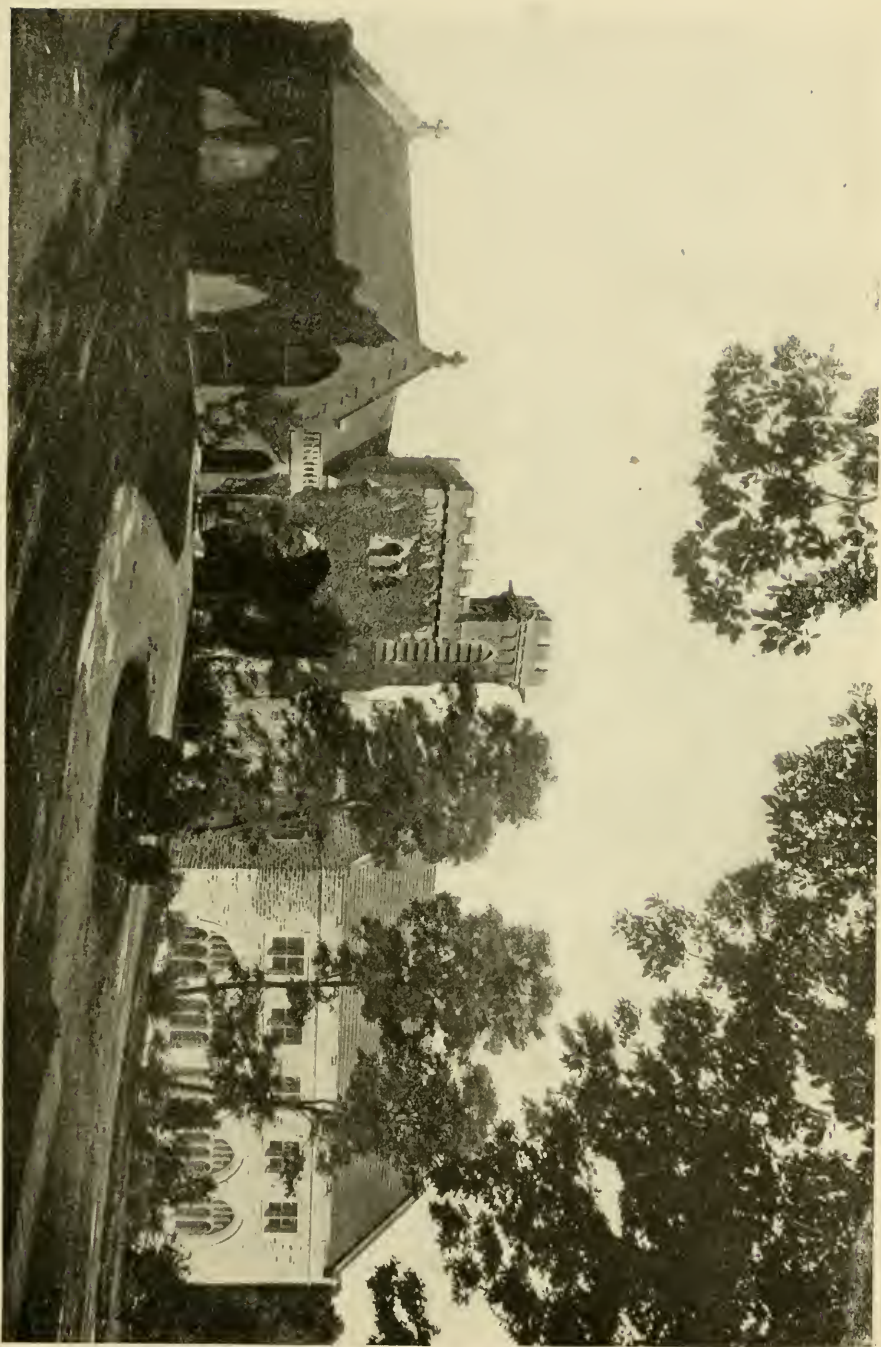
The Peace Cross stands as a majestic sentinel in stone behind the preacher, and is always before the eyes of the people as they look toward him. Beyond the preacher and the Cross lies the beautiful city, its domes and spires touched by the tints of coming sunset, and suggesting thoughts of that other city whose Builder and Maker is God.

The St. Chrysostom Fund.

PROVISION for a succession of special Cathedral preachers was made long ago in the statutes of this Cathedral Foundation, by the establishment of the office of Canon Missioner. The work of the Canon Missioner, as the name itself indicates, is to conduct missions, to preach to the multitudes, to spread the Gospel message far and wide, and to preach in the Cathedral pulpit whenever occasion requires.

To accomplish this object "*The St. Chrysostom Fund*" has already been started, the income of which is to be applied to the salary of the Canon Missioner. \$6,000 have already been given to this fund, but at least \$44,000 more will be needed to maintain a clergyman in a position which would command all his energies and occupy all his time.

The St. Chrysostom Fund is established not only to support a Canon Missioner in our day and generation, but to endow a permanent Office and provide for a SUCCESSION of Cathedral preachers, each one of whom will be, as age follows age, a *living voice* to proclaim the Gospel—the good news from Heaven—to sin-burdened souls.



The Little Sanctuary

And Its Contents.

BETWEEN the Peace Cross and the Boy's School stands the gift of the children of Mrs. Percy R. Pyne known as "THE LITTLE SANCTUARY," with its attendant towers. The first of these towers is pierced by a lofty archway, through which one obtains an exquisite glimpse of our nation's most majestic building, the United States Capitol, and the shining dome of our National Library. Over this arch is the CATHEDRAL LIBRARY, and adjoining rises the Bell tower containing a peal of fifteen bells, given by Mr. and Mrs. George S. Bowdoin, in loving memory of Fannie Bowdoin and Fannie Hamilton Kingsford. "THE LITTLE SANCTUARY" has endeared itself already to many; and now the wanderer through the woods and lanes lying between Mt. St. Alban and the city, may hear betimes the sweetly chiming bells, recalling the angels of light welcoming the pilgrims of the night. Small as it is, "THE LITTLE SANCTUARY" contains memorials, not only from the land of our Mother Church in England, but also from the Church in the Wilderness, as well as the Church on Mt. Zion at Jerusalem. Mt. Sinai, Jerusalem, Glastonbury, and Canterbury each bears testimony here to the continuity and catholicity of the Church in this land. As one steps within the door, with this knowledge, one feels surely that God is in this place, "This is none other but the house of God, and this is the gate of heaven."

The SINAI CROSS. On the right of the entrance stands a glazed case, containing the processional cross used at all the important ecclesiastical functions in the Cathedral Close. This cross, known as the SINAI CROSS, is most artistic, and is the gift of Mrs. Henry Carrington Bolton, in memory of her husband, who himself brought the stones from Mt. Sinai. (See page 34.)

The JERUSALEM ALTAR. As one stands within and looks through the iron screen separating the sanctuary from the shallow nave, the visitor is struck by the simple majesty of the JERUSALEM ALTAR, adorned by a bronze Jerusalem cross. The Altar is the joint gift of different American Dioceses and Congregations, as the bronze tablet on the west wall indicates, and is composed of stones from Jerusalem, the Holy City. (See page 26.)

The ALTAR CROSS was given in loving memory of Adelaide Augusta Jones Dean, of Boston, 1818-1902, and was consecrated to its present use by the Most Reverend the Archbishop of Canterbury in September, 1904.

The ALTAR VASES, ornamented with Jerusalem Crosses, are the gift of Mr. and Mrs. Spencer Aldrich.

The brass ALTAR DESK is the gift of the Bishop of Washington and Mrs. Satterlee, in memory of their son, the late Reverend Churchill Satterlee.

The ALTAR SERVICE BOOK was given in loving memory of the late the Reverend Francis Harrison, D. D., some while Priest of the Diocese of Albany, and a well known liturgical scholar, who edited the particular edition represented by this sumptuous book.

The GLASTONBURY CATHEDRA. On the left of the visitor as he contemplates the Altar, stands the Cathedra, the Bishop's throne, the exponent of his official dignity and authority. It is made up of stones from Glastonbury Abbey, in England, the ancient *British* abbey which bore the same name as our Cathedral—St.

Peter and St. Paul. These stones, given by the churchmen of Glastonbury to the churchmen in America, were presented in 1901. They bear eloquent testimony to our continuity through the English and British Churches with that of Jerusalem. The GLASTONBURY CATHEDRA was erected through the generosity of "a friend." (See page 28.)

The HILDA STONE. On the right of the visitor stands the HILDA STONE, named after Northumbrian princess, St. Hilda, and is from Whitby Abbey, England. It was given by Sir Charles Strickland, Bart., of Baintry Manor, England, through the Reverend A. P. Loxley, Rector of St. Ninian's, Whitby. It contains the "Book of Remembrance," within which are written the names of those persons and parishes which contributed toward the payment of the land of the Close and the names of the other benefactors of the Cathedral. (See page 30.)

The IONA STONE. The stone set in the face of the transept wall is called the IONA STONE, and is from the ancient Celtic Cathedral on the Island of Iona. Its inscription recites the last recorded words of St. Columba, who entered into rest on Whitsun-Day A. D. 597, "They who seek the Lord shall want no manner of thing that is good." (See page 31.)

The CANTERBURY AMBON. In the eastern part of the transept is placed the CANTERBURY AMBON, or pulpit, the stones of which were given to Washington Cathedral by the Archbishop of Canterbury, in memory of his predecessor, Stephen Langton. This Ambon, made of stones from Canterbury Cathedral, was sculptured under the direction of William D. Caroe, Esq., the resident architect of that Cathedral. (See page 32.)

The ivy on the walls, also from Canterbury, was brought by Bishop Leonard of Ohio, and planted by Miss Lucy V. Mackrille.

The PRAYER BOOKS AND HYMNALS, as well as the racks, are memorial gifts from Mrs. A. M. Wilcox.



THE LITTLE SANCTUARY—INTERIOR.

The Interior of the Little Sanctuary.

The Jerusalem Altar.

THE first stone of the Cathedral in the Capital of our country is appropriately the altar or communion table around which Christ's own people may now, and through all coming generations, gather for communion with Him, their reigning King and ever-living Priest in heaven.

Thus, before a single stone of the material edifice was laid, or any definite thought was bestowed upon its architectural style, its simple altar stood as a witness for Christ and Christ's own ideal of Christian brotherhood; as a witness for the only service of public worship which Christ Himself ordained, and for the pure liturgical prayers of the primitive Church, and around this altar the coming Cathedral, in God's good time, will shape itself. This altar was consecrated Ascension Day, 1902, and is the united gift of nearly all of the Dioceses and Missionary Jurisdictions of the Church. The stones themselves of which the altar is made come not only from the Holy Land but from the Holy City of Jerusalem. The stones have been hewn from the lime stone rock of the "Quarries of Solomon," the entrance to which is just without the Damascus Gate.

The altar is twelve feet long, four feet high and three feet broad. It is severe in its perfect simplicity, without any sculptured ornamentation or carving whatever. On its four sides are inscribed, in New Testament words, the record of those great events in the life of Him, to whom every knee shall bow of things in heaven and things in earth—the Crucifixion, Burial, Resurrection and Ascension of our Lord and Saviour Jesus Christ.

Inscription on the Altar.

The Front.

"Whoso Eateth My Flesh and Drinketh My Blood Hath Eternal Life, and I Will Raise Him Up at the Last Day."

✠ Now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive. ✠

✠ Seeing, then, that we have a great high priest that is passed unto the heavens, Jesus the Son of God, let us hold fast our profession. ✠ Wherefore he is able also to save them to the uttermost that come unto God by Him seeing. ✠ He ever liveth to make intercession for them. ✠

The North End.

Now in the place where He was crucified, there was a Garden, and in the Garden a new Sepulchre wherein was never man yet laid, there laid they Jesus, therefore, because of the Jews' Preparation Day. For the Sepulchre was nigh at hand.

The South End.

And when they were come to the place which is called Calvary, there they crucified Him and the malefactors, one on the right hand and the other on the left, then said Jesus, Father forgive them for they know not what they do. ✠ And Pilate wrote a title and put it on the cross, and the writing was: Jesus of Nazareth, the King of the Jews.

The East Side.

✠ I am He that liveth and was dead, and behold I am alive for evermore. Amen. ✠

✠ Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth into ✠ an holy temple in the Lord. ✠

And He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. ✠ And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together ✠ Saying the Lord is risen indeed and hath appeared to Simon. And they told Him what things were done in the way, and how ✠ He was known to them in breaking of bread.

✠ To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Unto you, therefore, which believe, He is precious, but unto them which be disobedient, the stone which the builders disallowed the same is made ✠ The Head of the Corner. ✠

Inscription on the Brass Tablet (West Wall).



This Altar



HEWN FROM THE ROCKS, OUTSIDE THE WALLS OF JERUSALEM
FROM WHICH THE STONES OF THE TEMPLE WERE QUARRIED

NOT FAR FROM

"THE PLACE WHICH IS CALLED CALVARY"

"WITHOUT THE GATE"

"NIGH UNTO THE CITY"

WHERE CHRIST WAS CRUCIFIED

AND BURIED, FOR

"IN THE PLACE WHERE HE WAS CRUCIFIED THERE WAS A GARDEN

AND IN THE GARDEN A NEW SEPULCHRE"

"AND THE SEPULCHRE WAS NIGH AT HAND,"

FROM WHICH ALSO HE AROSE AGAIN

FROM THE DEAD

HAS BEEN GIVEN TO

THE CATHEDRAL OF SS. PETER AND PAUL

IN WASHINGTON BY THE FOLLOWING DIOCESES,

MISSIONARY JURISDICTIONS AND CONGREGATIONS:

Alaska,
Albany,
Arizona,
Arkansas,
Asheville,
Boise,
California,
Central Pennsylvania,
Chicago,
Colorado,
Connecticut,
Dallas,
Delaware,
Duluth,
Easton,
East Carolina,
Florida,
Fond du Lac,

Georgia,
Indiana,
Iowa,
Kansas,
Kentucky,
Lexington,
Long Island,
Los Angeles,
Louisiana,
Maine,
Maryland,
Massachusetts,
Michigan,
Michigan City,
Minnesota,
Missouri,
Newark,
Nebraska,

New Hampshire,
New Jersey,
New Mexico,
New York,
North Dakota,
North Carolina,
Oklahoma and
Indian Territory,
Oregon,
Pennsylvania,
Pittsburg,
Quincy,
Rhode Island,
Sacramento,
South Carolina,
South Dakota,
Southern Florida,
Southern Ohio,

Springfield,
Tennessee,
Texas,
Virginia,
West Virginia,
Washington,
Western New York,
Western Massachusetts,
Western Michigan,
Western Texas,
Kyoto,
Philippine Islands,
Shanghai,
Tokio,
St. Paul's, Rome,
Mexico,
Ohio.



THE STONES LEAVING JERUSALEM.

The Glastonbury Cathedra.

THIS Cathedra, made from the stones of Glastonbury Abbey, carries us back to the beginning of Christianity in the British Isles.

There is a traditional story that the Church of Glastonbury was founded by Joseph of Arimathea. Baronius asserts that this took place in the year A. D. 43. In any case its origin goes back to the first Christian missionaries, several hundred years before the landing of Augustine.

Mr. Stanley Austin, the donor of these historic stones, requested that they should be formed into a Bishop's chair and remain a witness to the continuity of the Church. The stones themselves have the characteristic carving of Glastonbury, and have been taken from that part of the ruins which was erected about the late Norman period of English architecture, that is in the twelfth century. These stones form the lower part of the chair, the seat or cathedra proper; and the two pillars that rise from the arms on either side. The inscription on the panel forming the back of the chair most appropriately sets forth the terms of the Chicago-Lambeth Quadrilateral, the basis which our Church has proposed for Christian Unity, "Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order." Above the old Glastonbury pillars on each side of the chair rises a Bishop's pastoral staff, and in the centre, above the panel, the Bishop's mitre. The panel immediately above the seat of the chair bears witness to the continuity of the Church in the inscription of the names of twenty-one Bishops of historical note, beginning with the names of Eborius, Bishop of York; Restitutus, Bishop of London, and Adelfius, Bishop of Carleon-on-Usk, three British Bishops who attended the Council of Arles in Gaul, A. D. 314.

The cathedra has the following inscription:

THIS GLASTONBURY CATHEDRA,
IS RAISED AS A WITNESS TO THE CONTINUITY OF
THE ANGLICAN CHURCH
AND PRESENTED ON
ASCENSION DAY, 1901
THESE STONES FROM THE ANCIENT BRITISH
ABBAY OF SS. PETER AND PAUL
ARE GIVEN
BY THE CHURCHMEN OF GLASTONBURY
TO THE CHURCHMEN IN AMERICA
FOR THE CATHEDRAL
OF SS. PETER AND PAUL
WASHINGTON, D. C.



THE GLASTONBURY CATHEDRA.



CHAIR OF ST. AUGUSTINE
A. D. 597.

The Hilda Stone.

ON THE south side of the chancel in the Little Sanctuary has been placed the Book of Remembrance in a stone prepared for it.

This Book of Remembrance contains the names of benefactors of the Cathedral, the first of which are those whose gifts purchased the land of the Close. Of especial interest is the "Hilda Stone," which is placed over the opening containing the Book. The stone, which is from the ancient Abbey of St. Hilda at Whitby in England, bears the following inscription:

HILDA STONE
FROM
WHITBY ABBEY, ENGLAND
PRESENTED TO
THE WASHINGTON CATHEDRAL
BY
SIR CHARLES STRICKLAND
THROUGH
REV. A. P. Loxley
A. D. 1900.



Whitby Abbey was founded by Hilda, a grand-niece of King Edwin. It stood and the ruins still remain upon the summit of the great Yorkshire cliffs. Hilda is celebrated for having established one of the first schools for girls in England, and as the head of a great cluster of schools for men as well as women. The greatest title to fame which the Abbey possesses is the name of Caedmon, the Father of English poetry, who was a herdsman of the Abbey, but like Amos of old became a prophet to the men of his day.



WHITBY ABBEY, FOUNDED A. D. 658.

Iona Stone.

In the autumn of 1903, an unexpected and most interesting gift came to the Cathedral at Washington, from Scotland. It was from the Lord Bishop of Argyle and the Isles, through the curator of the Island of Iona, the Rev. John Skrine, and was brought to this country by Miss Susan F. Grant. It is a stone from the choir of the ancient Iona Cathedral, and comes to us, thus, as a link with the early Church, which was planted here in the far West, either in Apostolic or post-Apostolic days, the Church St. Alban, of Restitutus, Eborius and Adelphius, those Bishops who were present at the Council of Arles in A. D. 314, the Church of St. Patrick, of St. Columba and St. Aidan, of St. Cuthbert and the Venerable Bede of Scotland and Northern Britain.

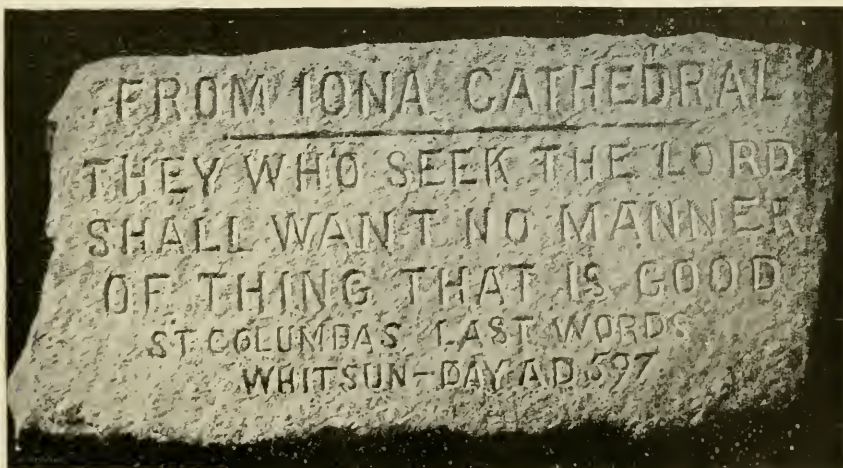
The last recorded words of St. Columba, who died A. D. 597, have been cut upon this stone, as shown in the illustration below.



IONA CATHEDRAL.

forms part of the English coronation chair, and when they died they were buried in that holy isle.

Iona Cathedral was founded by Columba A. D. 565. The Island of Iona was given to him to be used for religious purposes, and there he also founded a monastery, to which the whole of northern Scotland and the isles surrounding it owe their first knowledge of Christianity. Here were trained some of the greatest men in the early history of our Church. The Kings of Scotland were for many generations crowned by Columba and his successors at Iona, on the stone which now



THE IONA STONE.

The Canterbury Ambon.

IN the south transept of the Little Sanctuary stands the large stone pulpit or "ambon", to use the older Eastern word. This ambon is made of stones from Canterbury Cathedral, given by the Archbishop in memory of his illustrious predecessor, Stephen Langton, who led the barons when Magna Charta, that bulwark of Anglo-Saxon liberty, was granted by King John, and has been fashioned into a pulpit through the generosity of friends in this country. All the work was done according to the design and under the direction of William D. Caroe, Esq., architect in charge of Canterbury Cathedral, and illustrates in stone the history of our English Bible.

The ambon itself is ten feet high, nine feet wide, and nearly fourteen feet in length if one includes the stone steps by which the speaker will ascend from the floor into the pulpit. The pulpit stands on stone pillars and is embellished with three bas reliefs. At the angles are four statuettes and over the bas reliefs and statuettes is sculptured a frieze, which contains the names and dates of the principal editions of the Bible, as translated from the original Hebrew and Greek into our mother tongue, and revised again and again, until it is the masterpiece of the English language. The translations recorded on the frieze begin with the record of the Anglo-Saxon Gospels A. D. 721, the Wicliffe Bible, A. D. 1383; William Tyndale's, A. D. 1525; Bishop Coverdale's Bible, A. D. 1535; Archbishop Cranmer's Bible, A. D. 1539; the Geneva Bible, A. D. 1560; the Bishop's Bible, A. D. 1568; the "Authorized Version" (King James Bible), A. D. 1611, and the "Revised Version," A. D. 1885.

COMMEMORATES MAGNA CHARTA.

Underneath the frieze the central bas relief represents Archbishop Stephen Langton leading the barons under the oaks of Runnymede, handing the Magna Charta to King John for his signature. Below this group is a scroll containing the first words of the charter, which bear such eloquent witness to the principles of civil and religious liberty of which the Bible itself is God's charter.

The left hand bas relief represents the venerable Bede on his deathbed, dictating to one of his pupils the last chapter of his Anglo-Saxon translation of the gospel of St. John. The venerable Bede lies buried in Durham Cathedral, England, and while he is known chiefly for his celebrated church history, one of the earliest authentic English histories in existence, his memory is no less cherished for his great work in translating the Scriptures into his mother tongue.

MARTYRDOM OF TYNDALE.

The right-hand bas relief represents the martyrdom of William Tyndale, who made and printed the first English translation of the Bible, A. D. 1525. For this work he was exiled to Germany, and after many years his enemies tried to persuade him to return, but he refused to go. He was finally captured and imprisoned in the dungeons of the Castle of Vilvorden, where, on Friday, October 6, 1536, he was strangled and burnt at the stake. His last words, "Lord, open the King of England's eyes," are inscribed on a scroll below the bas relief.

The four statuettes represent those who, at different epochs, stand out as most prominently identified with the history of the English Bible, viz.: King Alfred the Great (A. D. 871), who set forth the Ten Commandments and the Lord's Prayer in the vulgar tongue for the use of his people; John Wicliffe, rector of Lutterworth, who issued his English Bible in A. D. 1383; Lancelot Andrewes, Bishop of Winchester, the most prominent of the translators of the King James, or "Authorized Version," in A. D. 1611, and Westcott, Bishop of Durham, who was equally a leader in the company which set forth the "Revised Version" in A. D. 1881-1885.

The ambon thus constructed bears enduring testimony to the progressive and successful efforts of our Church, to give the Bible to the people in their own language.



THE CANTERBURY AMBON.

The Sinai Cross.

ON Easter Monday, April 24, 1905, the Sinai Cross was consecrated by the Bishop of Washington in his private chapel.

The Sinai Cross is used as a Processional Cross, and is a gift to the Cathedral of St. Peter and St. Paul by Mrs. Henry Carrington Bolton, in memory of her husband, who was for many years a devoted Churchman of the Diocese of Washington.

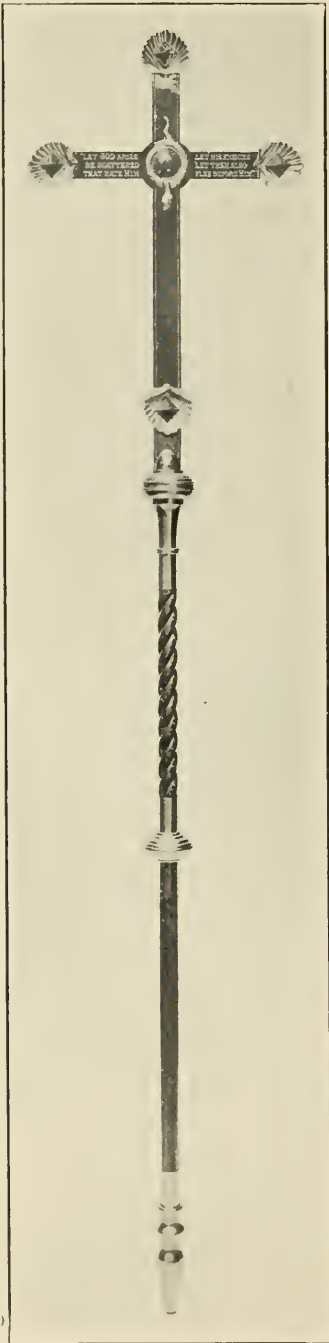
The Cross is of brass and set with highly polished stones of a deep red color, which Dr. Bolton brought with him from Mt. Sinai on his last visit to the Holy Land.

The arms of the Cross terminate in Scallop Shells, which are distinctly the pilgrim's emblem, emphasizing the fact that our Christian life is a pilgrimage. A Scallop Shell has been used from the earliest days for the pouring of water on the head of the candidate in Holy Baptism. The Scallop Shell is also the pilgrim's drinking cup, symbolizing the living water which Christ gives us to drink.

On the front of the Cross is affixed a serpent, reminding us of the serpent which Moses "lifted up" in the wilderness and typifying the "lifting up" of the Son of Man—but a dead serpent, symbolizing Christ's victory over sin won on the Cross.

On the face of the Cross is inscribed these words: "Let God arise and let His enemies be scattered: let them also that hate Him flee before Him." (Psalm lxxviii. 1). These words were used by Moses each morning during the pilgrimage of the Children of Israel in the wilderness as the Ark set forward, led by the cloud of the Lord (Numbers x. 35).

The Cross is used at all Cathedral services.



The Landmark and Sundial.



THE CATHEDRAL LANDMARK AND SUNDIAL.

On the Ascension Day, A. D. 1906, the landmark given by Mrs. Julian James to commemorate the freedom of the Cathedral land from all debt, and the consequent hallowing of the Cathedral Close, was presented and consecrated. This landmark is a beautiful bronze sundial, surmounting an open air altar, on which are inscribed the names of those it commemorates. The sundial marks not only the hours of the day, but the different seasons of the Christian year by means of a device designed by the Bishop and worked out by Rev. Professor Bigelow.

Glastonbury Thorn.



RUINS OF GLASTONBURY ABBEY.

Baronius assigns the founding of his Church to Joseph of Arimathea, A. D. 43.

King Arthur, one of Britain's greatest Kings, around whose name are gathered the stories of the Round Table and the search for the Holy Grail, was buried A. D. 532, at Glastonbury. Giraldus Cambrensis was an eye witness of the opening of King Arthur's grave in A. D. 1191 by Henry II.



THE BOX-TREES OF
PRESIDENT JEFFERSON

THE CATHEDRAL BAPTISTRY.

Cathedral Font and Baptistry.

THE Baptistry is situated near the centre of the Cathedral grounds. This building, about fifty feet in diameter, has been erected as a temporary structure, so that the Font may be used as occasion requires, and also to protect this beautiful and costly work of art from injury.

The Font is made of pure white Carrara marble. It is octagonal in shape, fifteen feet in diameter, and raised on three steps. In the interior there are stone steps for descending into the water when the Font is used for immersion.

In the centre of the Font stands the figure of the risen Christ, with upraised hand, giving the great command recorded in the last chapter of St. Matthew's Gospel, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost," while in his left arm he holds a little child, symbolizing the command that he gave to St. Peter, after His resurrection, "Feed my Lambs." In His hands and side are the wounds made when He was upon the Cross.

There is no halo about the head, the figure tells its own story, showing that it is our risen Lord, who was crucified and now is alive forevermore. This figure of Christ stands on a rock, out of which the waters of baptism flow, thus providing for flowing, that is *living* water, which was so continuously emphasized by the Primitive Church. The interior of the Font is lined with stones gathered from the River Jordan.

The principal events of our Lord's life, especially those recorded in the Apostles' Creed are sculptured on the eight exterior panels of the Font, as follows: (1) The Nativity, (2) the Baptism, (3) The Calling of the Apostles, (4) the Crucifixion, (5) the Resurrection, (6) the Ascension, (7) the Day of Pentecost, (8) the Coming of Christ to ransom His own at the Judgment Day. At each corner of the octagon stand the following Apostolic figures—St. Peter, St. Paul, St. John, Joseph of Arimathea, St. James of Jerusalem, St. Mark, St. Matthew and St. Luke. All the writers of the New Testament are here represented, except St. Jude. His place is taken by Joseph of Arimathea, who gave his new hewn sepulchre for the entombment of our blessed Lord. The figure of Joseph of Arimathea thus connects, through the burial of Christ, the Crucifixion and Resurrection.

Few baptismal Fonts, large enough for immersion, have been built since the rise of Christian Art, and this Font stands as a witness to the right of every Christian to have the Sacrament administered by immersion as well as by pouring, as provided by the Book of Common Prayer.

The Cathedral Baptistry and the Jordan Font.



A large Brass Tablet will be placed on the wall of the Baptistry in memory of those by whom the statue of the Risen Christ, the different *bas reliefs*, and the Apostolic figures were given. Also the names of those who gave the Jordan stones and other parts of the Cathedral Font, the majority of whom were baptised or brought to confirmation by the first Bishop of Washington.



The Font in St. Martin's Church at Canterbury, A.D. 597

The Jordan Stones.



In June, A. D. 1903, a caravan, bearing a new kind of burden, different from that ever witnessed before in the Holy Land, might have been seen wending its way over the road from Jericho to Joppa. It was carrying these stones from the bed of the River Jordan, to the ship that was to carry them to far-off America to hallow the baptismal font of the great Cathedral at Washington.

The above photograph sets before us the scene at the River Jordan itself, where the natives clothed in Oriental garb are gathering these stones at the Jordan's bank.

The work was done under the supervision and direction of Mr. Herbert E. Clark, U. S. Vice Consul at Jerusalem.

Many are the associations which the River Jordan has with God's people in Gospel days, but of course most hallowed of all remembrances, is the baptism of our Blessed Lord himself. In the distance is seen Quarantana, the Mount of the Temptation, identifying the place where the stones were gathered as the old ford of the Jordan on the road to Damascus, the traditional location of our Lord's baptism.

It cannot be otherwise than an inspiring thought, with those who, in coming days and centuries, shall be baptised in this Cathedral Font, that they stood upon the stones of the River Jordan, when, in fulfillment of the great commission of the Risen Christ to His Apostles, they were made members of Christ, the children of God, and inheritors of the Kingdom of Heaven.

Cathedral Choir School.



THE CHOIR SCHOOL
VIEW OF NORTH FRONT

IN MEMORIAM

JAMES BUCHANAN JOHNSTON

FELL ASLEEP MARCH 25, 1881—AGED 15 YEARS.

HENRY ELLIOT JOHNSTON

FELL ASLEEP OCTOBER 30, 1882—AGED 13 YEARS.

*"We asked life of Thee, and Thou gavest them a long life, even for
ever and ever."*

M^{RS.} HARRIET LANE-JOHNSTON, the niece of James Buchanan, President of the United States, by her will bequeathed the sum of \$300,000 to Washington Cathedral for a school for boys; one-half of this fund was directed to be used for the construction of a building to be known as the *Lane-Johnston Building*, and the other half to be invested as an endowment fund to be known as the *Lane-Johnston Fund*, the income of which is for the maintenance of the school. One of the objects of the school, as expressed in her will, is that the same shall be conducted and the income applied for the free maintenance, education and training of choir boys, primarily for those in the service of the Cathedral. The family names of herself and her husband are associated with the bequest made in loving memory

of their two sons, whose names are mentioned above. Especial care is thus provided for the choristers, those "young ministers of the sanctuary," whose early years are devoted especially to the service of God and the edification of His Church. It is intended that they shall be looked up to for their office sake and that the choir shall thus become the nucleus of the larger school, training the boys in the elements of learning and in the pious hope that many may become priests of God.

In the execution of the trust, the Bishop of Washington appointed a committee to visit the Choir Schools of the English Cathedrals and also certain of the more important schools for boys in this country, and to report upon their architecture and administration. The Washington Cathedral School was therefore most carefully planned, and Messrs. York & Sawyer, Architects, of New York, were entrusted with the building. The corner-stone was laid by the Right Reverend William Paret, D. D., LL. D., Bishop of Maryland, with appropriate ceremonies at the time of the Open-Air Service, the Ascension Day, A. D. 1905. The building was dedicated by the Bishop of Washington on the Ascension Day, May 9, 1907, the anniversary of Mrs. Harriet Lane Johnston's birth. On this occasion, the Bishop, in his address said that "it was her aspiration that this Choir School should bless the Cathedral Foundation and maintain the education, mental and moral, of Cathedral Choristers for all the years to come. God grant that her ideal of holy music consecrated to the service of Almighty God may not fade away."

The school is of stone, built in the Gothic style and is situated in the southwest section of the Cathedral Close.



THE DEDICATION OF THE CHOIR SCHOOL.
THE ASCENSION DAY, A. D. 1907.

National Cathedral School for Girls.



NATIONAL CATHEDRAL SCHOOL FOR GIRLS.

VIEW OF SOUTH FRONT

The National Cathedral School continues to be one of the most important features of Washington school life. The noble building which stands at the northwest corner of the Cathedral Close is the munificent gift of Mrs. Phoebe A. Hearst to the Cathedral Foundation. Her name will go down to posterity as the builder of the first hall of Christian education erected on the Cathedral Close. The interior furnishings were given by Miss M. W. Bruce of New York. The school was opened in October, 1900, with Miss L. A. Bangs and Miss M. B. Whiton, B. A., as principals, who in 1906 were succeeded by the present Principal, Mrs. Barbour Walker, M. A.

The Bishop of Washington is President of the Board of Trustees and Chairman of the Advisory Committee.

A specially fine equipment in the way of fire protection, sanitary, and water supply, well ventilated and sunny class rooms, gymnasium, art studio, music rooms, spacious assembly hall, arrangements for each resident student to occupy a room of her own, giving opportunity for private life and quiet thought, and an isolated infirmary for the sick under the care of a trained nurse, have pleased parents with the care for the preservation of health and the development of character.

The Faculty is an unusually capable and competent one, composed of graduates from the best colleges of the country.

"The School is *national* as distinguished alike from what is sectional and from what is foreign; the School is *cathedral* as distinguished alike from what is undisciplined, from what is non-religious and from what is petty." It is sought to give the girls such a Christian education as will thoroughly fit them for the respective spheres of life they will occupy after they leave their Alma Mater.

The corner-stone was laid on The Ascension Day, 1899, by the Bishop of Washington. In his address on this occasion the Bishop said: "The chief aim of this school is to build up character by developing equally the spiritual, moral, intellectual and physical life of its pupils, by deepening the sense of Christian responsibility and personal loyalty to Christ, by aiming at the highest intellectual standards of modern education, and cultivating trained habits of study, by giving especial attention to physical health, out of door study and exercise, by surrounding the scholars with elevating social influences, and the refined atmosphere of cultivated home life." The School was dedicated on The Ascension Day, 1900. Engraved on its corner-stone are the words:

"For Christ and His children. That our daughters may be as the polished corners of the temple."

The Bishop in his dedication address expressed the aspirations of all who have been connected with the rearing of this institution, when he said: "May our daughters ponder those things they learn here, and keep them in mind that they may so live in this present world that their children and their children's children shall rise up and call them blessed."



ENTRANCE HALL.

People's Open Air Drinking Water Fountain.



During the summer of 1907 the Open Air Congregation gave to the Cathedral Close a drinking water fountain. The fountain is erected on the southwest wall of the Baptistry and bears an inscription in the words of our Lord, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst."

The water passes through a Pasteur filter, and on Sunday afternoon, when the large crowds assemble, it is iced for the refreshment of those gathered at the Cathedral Close.

The Braddock Boulder.

The Society of Colonial Wars in the District of Columbia, a patriotic organization consisting of descendants of ancestors who were distinguished in civil or military life in North America from the settlement of Jamestown in 1607 to the

battle of Lexington in 1775, and which has among its objects the commemoration of important events during that period of our Colonial history, dedicated, with appropriate ceremonies, in the autumn of 1907, a boulder on which is a bronze tablet stating the fact that over the road in front of the Cathedral grounds, General Edward Braddock with British troops, marched on their way to Fort Duquesne, where, meeting a force of French and Indians, he met with severe disaster, culminating in his death, and from which defeat the British soldiers were only rescued by the foresight and wise discretion of George Washington.



The Cathedral Close Services

Mt. St. Alban, Washington, D. C.

On Sunday

Services every Sunday, 7.45, 9.45, and 11 a. m. (in St. Alban's Parish Church).



People's Open Air Evensong

Every Sunday afternoon, from Ascension Day to the Sunday next before All Saints' Day, at 4 p. m.



Evening Prayer and Address every Sunday afternoon, from All Saints' Day to Ascension Day, at 4 p. m. (in St. Alban's Parish Church).

Week Day Services

Morning Prayer, daily 9 a. m., Evening Prayer, daily 5 p. m. (in the Little Sanctuary or in St. Alban's Parish Church).

Holy Days

Services at 7.45, 9, and 11 a. m., and 5 p. m. (in the Little Sanctuary or in St. Alban's Parish Church).

Annual Services

The MEMORIAL SERVICE is held in the Cathedral Close, on the Sunday next before, or the Sunday after Memorial Day (May 30), at 4 p. m.

The PATRIOTIC SERVICE is held in the Cathedral Close on the Sunday next before, or the Sunday after the 4th of July, at 4 p. m.

Notice to Visitors

The Cathedral Close is open daily to the public, between sunrise and sunset, but the buildings on the grounds are not open for inspection during divine service.



ST. ALBAN'S PARISH CHURCH.

The Seal of the Diocese of Washington.



The above cut depicts the official seal adopted by the convention of the Diocese of Washington.

ON THE dexter side of the shield appears the Jerusalem Cross signifying that our Church traces her origin in lineal descent not to Rome or Constantinople, but to Jerusalem itself, that while she claims to be only one branch of Christ's Church, she is a true branch, and a true witness in the twentieth century of what the whole Catholic and Apostolic Church was in primitive days. The left side of the shield is blazoned with the coat of arms of General Washington. He was a devout churchman, but held from deep conviction the necessity of separation of Church and State. The arms of the Father of His Country are incorporated into those of the Diocese of Washington as a suggestion of the principle that the only connection between Church and State is through each individual man, who is at once a citizen of the Commonwealth and a citizen of the Kingdom of Heaven.

The motto of the Diocese of Washington sets forth the four Latin words:

Scriptura, Symbolum, Mysterium, Ordo,

Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order—the Anglican basis for the union of Christendom as set forth by the Lambeth Conference in the last century.

The Seal of Washington Cathedral.



THE design of the seal of the Cathedral of St. Peter and St. Paul which has been adopted by the Chapter, is the work of Mr. John H. Buck, formerly head of the Ecclesiastical Department of the Gorham M'fg Co., New York, and one of the most expert heraldic scholars in this country.

Under the star, will be observed the Icthus, or fish, perhaps the earliest Christian symbol in the Primitive Church. The five letters of the Greek word for fish are taken separately, the initials, in Greek, of the words, "Jesus Christ, God's Son, Saviour." In this way the fish became a symbol of our Lord, and was a kind of countersign between Christians of those early times, when they were under persecution. It was not much used by the Mediæval Church and is not used in modern times, and becomes a valuable symbol for a branch of the Church representing primitive Christianity. The figures of the Apostles are accompanied by their traditional symbols. The Keys of St. Peter remind us that he opened the door of the Church to both Jews and Gentiles—(see Acts ii and x.) The sword of St. Paul is the emblem of the spirit of martyrdom, inspired in us by the Word of God, which is the sword of the Spirit. St. Peter holds the Gospel of St. Mark, the earliest Gospel, written at the dictation of St. Peter. St. Paul holds the Chalice and Paten, because, outside of the Gospels, St. Paul is the New Testament writer who narrates most about the Holy Communion (see 1 Cor. x and xi). Beneath these figures is the Coat of Arms of the Diocese of Washington.

The Constitution.

THE FOLLOWING BY-LAWS ARE ESTABLISHED BY THE PROTESTANT EPISCOPAL CATHEDRAL FOUNDATION OF THE DISTRICT OF COLUMBIA FOR ITS GOVERNMENT, AND SHALL HEREAFTER BE KNOWN AS THE CONSTITUTION OF SAID CORPORATION.

PREAMBLE.

The purpose of the Cathedral Church in the Diocese of Washington is three-fold.

First: It shall be a House of Prayer for all people, forever free and open, welcoming all who enter its doors to hear the glad tidings of the Kingdom of Heaven, and to worship God in spirit and in truth. It shall stand in the Capital of our country as a witness for Jesus Christ, the same yesterday, to-day and forever; and for the Faith once for all delivered to the saints; and for the ministration of Christ's Holy Word and Sacraments, which according to His own divine ordinance, is to continue alway unto the end of the world.

Second: It shall be the Bishop's Church, in which his Cathedra is placed. Inasmuch as he is called to an apostolic office, and apostolic duties are laid upon him, this Cathedral Church is to be so built, and its organization is to be so ordered, as to afford him, without let or hindrance or divisions of his apostolic authority, full and free opportunity for discharging the responsibilities of his sacred office.

Third: It shall be the Mother Church of the Diocese, maintaining and developing under the pastoral direction of the Bishop and the Dean, his Vicar, the fourfold work of a Cathedral viz:

Worship, under the guidance of a Precentor;

Missions, under the guidance of a Missioner;

Education, under the guidance of a Chancellor;

Charity, under the guidance of an Almoner.

The better to subserve this purpose, all supraparochial organizations in the Diocese, evangelical and missionary; theological and educational; devotional and musical; charitable and institutional should be affiliated with the Cathedral as far as possible.

The work of the Cathedral is not to be that of a Parish Church, because its sphere is above and beyond that of the parish. So far from interfering with parochial life, it must be a help and inspiration to all the parishes of the Diocese.

The further and more definite organization of the different parts of the Cathedral Foundation, in its relation to the Diocese and the Church at large, the functions of the different officers, the responsibilities, privileges and limitations of each office, the different spheres of activity and matters of detail, are left open for adjustment as the work develops.

The Bishop, the members of the Cathedral Chapter and the members of the Cathedral Council are charged with the responsibility, first, of maintaining for the time to come in the spirit of the Anglican Basis for Church Unity, this ideal of the Cathedral of Washington, so that its work may be paramount and progressive; and, secondly, of securing that godly co-operation in the Church, which is set forth by St. Paul in the twelfth and thirteenth Chapters of the First Epistle to the Corinthians.

ARTICLE I.

Of the Object.

The object and purpose of the Corporation known as the Protestant Episcopal Cathedral Foundation of the District of Columbia, shall be the establishment, erection, maintenance and management of a Cathedral Church, and its appurtenances in the Diocese of Washington, in accordance with the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America, together with such other foundations, missions, schools and religious works, as properly may be connected therewith.

ARTICLE II.

Of the Name.

The Washington Cathedral is dedicated to Christ, as His House of Prayer. In honor of His blessed Apostles and Martyrs it shall be called

THE CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL.

ARTICLE III.

Of the Government.

SECTION 1. The government and administration of this Cathedral shall be vested in the Bishop of the Diocese of Washington and a Cathedral Chapter.

SEC. 2. There shall be a Cathedral Council to act as a *Senatus Episcopi* in accordance with ancient precedent.

ARTICLE IV.

Of the Cathedral Chapter.

SECTION 1. Of Members and Powers.

§ 1. The Board of Trustees of the Protestant Episcopal Cathedral Foundation of the District of Columbia, exercising all the rights and powers conferred upon the Corporation, and subject to all the duties imposed upon the Corporation by the Charter granted by the Congress of the United States of America, on January 6, 1893 (The Feast of the Epiphany), and all amendments thereto, shall constitute the Cathedral Chapter. It shall consist of fifteen members. The two names, Board of Trustees and Cathedral Chapter, designate one and the same body.

§ 2. The Bishop of the Diocese, being *ex officio* the Chairman of the Board of Trustees, shall be *ex officio* a member of the Chapter and its President.

§ 3. The first members of the Cathedral Chapter shall be the Trustees holding office January 6, 1906; namely, Henry Y. Satterlee, Alexander Mackay-Smith, Randolph H. McKim, Alfred Harding, John M. Wilson, Charles C. Glover, John A. Kasson, George Truesdell, James Lowndes, George Dewey, Charles J. Bell, Thomas Hyde, Wayne MacVeagh, Daniel C. Gilman, and William C. Rives. They shall continue in office until their successors are elected, as is hereinafter prescribed.

§ 4. As vacancies in the Chapter occur, whether by death, resignation or otherwise, after the adoption of this Constitution, they shall be filled in such manner that the fourteen members of the Chapter, other than the Bishop of the Diocese, shall, as soon as practicable, consist of seven clerical members, who shall be priests in good standing, five of whom shall be canonically resident in the Diocese of Washington; and seven lay members who shall be well esteemed communicants of the Church. The said seven clerical and seven lay members shall be elected in manner hereinafter provided; they shall each hold office for two years, and shall be eligible for re-election at the end of their term of office.

SEC. 2. Of Election to the Chapter.

§ 1. All vacancies among the members of the Chapter shall be filled by election by the Chapter, upon nomination by the Bishop.

§ 2. In case the Chapter decline to elect a person nominated by the Bishop, another nomination shall be made by him.

SEC. 3. Of Meetings of the Chapter.

§ 1. An annual meeting of the Chapter shall be held on the Thursday of the first week in Advent of every year. A full report shall then be made by the Treasurer showing the exact financial condition of the Corporation.

§ 2. The Chapter shall meet at such other stated times as it shall appoint.

§ 3. Five members of the Chapter shall constitute a legal quorum.

§ 4. Special meetings of the Chapter may be called as occasion requires by the Bishop, or in his absence or disability, by the Dean, or by three members of the Chapter.

SEC. 4. Of the Officers of the Cathedral.

§ 1. The Officers of the Cathedral shall be the Bishop, the Dean, the six Canons, the Secretary, the Treasurer and Members of the Finance Committee of the Chapter. Of the six Canons, four shall bear the titles respectively of Precentor, Chancellor, Missioner, and Almoner. The Dean and the Canons shall be Priests in good standing and Members of the Chapter. When the office of Dean is vacant, the Bishop shall act as Dean. Appointments to the offices of Dean, Precentor, Chancellor, Missioner and Almoner, and to the other two canonries, shall be made by the Chapter upon nomination by the Bishop, as occasion may require, from the members of the Chapter.

§ 2. If a vacancy in the office of Dean or Canon continue unduly, it shall be the Bishop's duty to nominate some fit person to the vacant office when requested in writing by a majority of the Members of the Chapter.

§ 3. The seven Priests of the Chapter, according to ancient custom, shall be known as the Presbytery, and to these shall pertain, under the Bishop, all the spiritual functions, responsibilities and ministrations of the Cathedral, except as otherwise hereinafter provided.

§ 4. A Secretary shall be elected annually by the Chapter, from among its own members.

§ 5. A Treasurer shall be elected annually by the Chapter, from among its own members.

§ 6. A Finance Committee of three shall be elected annually by the Chapter, from among its members.

SEC. 5. Of the Ritual and Worship.

The Bishop shall have supreme control of the ritual and ordering of the Cathedral services, and the delegation of any part of this power to the Dean or the Presbytery, is left for future consideration.

TEMPORARY PROVISION.

As long as the offices of Precentor, Chancellor, Missioner and Almoner, or any one of them shall be vacant, and whenever in the Bishop's judgment the welfare of the Cathedral Foundation shall so require, he shall have authority, with the consent of the Chapter, to fill temporarily such offices by selection from among the Priests of the Diocese, in good standing; such appointments to continue, each for one year.

ARTICLE V.

Of the Cathedral Council.

SECTION 1. Of the Functions of the Council.

The Cathedral Council shall devise ways and means of furthering the work of the Cathedral and of the Diocese, arrange for public and ecclesiastical functions, for meetings of the General Convention or other organizations of the National Church, which may be held in Washington, and, in general, shall act as the Bishop's Advisory Council in all matters in which he shall seek their co-operation, and in the nomination of the Principal Persons of the Cathedral, when the Bishop so desires.

SECTION 2. Of the Cathedral Councillors and their Functions.

§ 1. Members of the Cathedral Council shall be known as Cathedral Councillors, and shall consist of:

The Bishop of the Diocese, who shall be *ex officio* Provost of the Council, the Bishop Coadjutor if there be one, and the members of the Cathedral Chapter; the following *ex officio* members of the Diocesan Convention: the members of the Standing Committee of the Diocese; the Archdeacons of the Diocese; the Deputies of the Diocese sitting in the last General Convention; the members of the Board of Managers of Diocesan Missions; the Treasurer of the Diocese; the Secretary of the Diocese; the Chancellor of the Diocese; the Rector of St. Alban's Parish.

§ 2. The Cathedral Council may elect additional members to be called Honorary Canons of the Cathedral, to serve for five years, and to be eligible for re-election, namely, such rectors of parishes, professors in colleges, instructors in schools, chaplains connected with the diocese, not exceeding ten in the whole, as the Bishop may nominate.

§ 3. The Cathedral Council may also elect additional members, to be called Cathedral Lecturers, such well esteemed, devout and godly men, holding fast without wavering the confession of the Nicene Faith, as shall be nominated by the Bishop. These shall not exceed fifteen in the whole, and shall hold office for a term not exceeding five years. They shall be eligible for re-election for a like term under the same conditions.

§ 4. Honorary Canons shall each be required to preach, and the Cathedral Lecturers to lecture, at least once a year, if so directed in writing by the Bishop, at such time and place as he may designate.

§ 5. The Cathedral Council shall elect annually its own Secretary and its own Treasurer from among its own members, the duties of the Treasurer to be designated by statutes hereafter to be enacted.

§ 6. In case the Council decline to elect an Honorary Canon or Cathedral Lecturer nominated by the Bishop, another nomination shall be made by him.

§ 7. No man shall be held a Cathedral Councillor, until he has been duly installed in office.

§ 8. To each member of the Cathedral Council a stall shall, if possible, be assigned in the choir of the Cathedral, and on all public occasions, when the members of the Cathedral Council are present in their official capacity, the Clerical Councillors shall wear their proper vestments, and the Lay Councillors such robes as may be prescribed.

§ 9. A quorum of the Cathedral Council shall consist of twenty members.

ARTICLE VI.

Of Statutes.

SECTION 1. The Chapter shall have power to adopt from time to time, amend or repeal statutes for the government of the Cathedral and of all matters pertaining to it and of all persons connected with it, provided the same shall be reasonable and not inconsistent with the Charter of the Cathedral Foundation or with this Constitution.

SEC. 2. The Council shall have power to adopt from time to time, to amend or repeal statutes for its own government and administration, provided that they do not conflict with the Charter, this Constitution or the statutes enacted by the Chapter.

ARTICLE VII.

Of Amending This Constitution.

No change shall be made in this Constitution by addition, omission or alteration, unless after three months' notice thereof, upon the concurrent vote of two-thirds of the members of the Chapter and the written consent of the Bishop. Any change in Articles I, II, III, IV, or V, shall first be submitted for the consideration and opinion of the Cathedral Council, if such Council be then permanently organized.

The Cathedral Organization.

THE CHAPTER.

RIGHT REVEREND HENRY Y. SATTERLEE, D. D., LL. D.
REV. RANDOLPH H. MCKIM, D. D.
REV. ALFRED HARDING, D. D.
REV. W. L. DEVRIES, Ph.D.
REV. G. C. BRATENAHL.
JOHN M. WILSON, BRIG. GENERAL U. S. A., *Secretary*.
CHARLES C. GLOVER, ESQ.
HON. JOHN A. KASSON.
HON. GEORGE TRUESDELL.
JAMES LOWNDES, ESQ.
GEORGE DEWEY, ADMIRAL, U. S. N.
CHARLES J. BELL, ESQ.
THOMAS HYDE, ESQ., *Treasurer*.
DANIEL C. GILMAN, LL. D., D. C. L.
WILLIAM C. RIVES, M. D.

THE CATHEDRAL COUNCIL.

Provost.

Right Rev. Henry Y. Satterlee, D. D., LL. D.

Councillors.

Rev. C. S. Abbott.	Rev. Arthur S. Johns.
Rev. John A. Aspinwall.	Hon. John A. Kasson.
W. D. Baldwin, Esq.	S. E. Kramer, Esq.
Chas. J. Bell, Esq.	Ven. C. I. La Roche,
Rev. Jas. H. W. Blake.	Blair Lee, Esq.
Rev. G. C. Bratenahl.	James Lowndes, Esq.
Arthur S. Browne, Esq.	Rev. George H. McGrew, D. D.
Rev. Chas. E. Buck.	Rev. R. H. McKim, D. D.
Melville Church, Esq.	Rev. Walden Myer.
Rev. W. L. DeVries, Ph. D.	Rev. Thos. J. Packard, D. D.
George Dewey, Admiral U. S. N.	Thos. Nelson Page, Esq.
Rev. Geo. F. Dudley.	Wm. C. Rives, M. D.
Rev. Edward S. Dunlap.	W. H. Singleton, Esq.
Chas. C. Glover, Esq.	Rev. C. Ernest Smith, D. D., D.C.L.
Hon. Daniel C. Gilman, LL. D.	Rev. Roland Cotton Smith, D. D.
J. Holdsworth Gordon, Esq.	Chas. H. Stanley, Esq.
Ven. George C. Graham, Jr.	Hon. George Truesdell.
Rev. Alfred Harding, D. D.	Ven. Richard P. Williams,
C. J. Hedrick, Esq.	L. A. Wilmer, Esq.
Rev. Fredk. B. Howden.	John M. Wilson,
Thomas Hyde, Esq.	<i>Brig. Gen. U. S. A., retired.</i>

Cathedral Churches and Missions.

Pro-Cathedral Church of the Ascension.

By a concordat entered into with the rector and vestry of the Parish of the Ascension, the Church of the Ascension has become the Bishop's Church or Pro-Cathedral. All ordinations and Cathedral services are held here, as occasion requires.

Number of Communicants, 497; Sunday School Scholars, 159.

Staff of Clergy:

THE BISHOP OF WASHINGTON.

REV. J. HENNING NELMS, Rector.

REV. ROBERT E. BROWNING, Curate.

CHAPEL OF THE GOOD SHEPHERD, 6th Street, Northeast.

Number of Communicants, 482; Sunday School Scholars, 450.

REV. C. S. ABBOTT, JR., Priest in charge.

ALL SAINTS, Benning, D. C.

Number of Communicants, 32; Sunday School Scholars, 64.

Clergy of Good Shepherd Chapel, in charge.

ST. MATTHEW'S, Chesapeake Junction, D. C.

Number of Communicants, 73; Sunday School Scholars, 45.

Clergy of Good Shepherd Chapel, in charge.

CHAPEL OF THE HOLY NATIVITY, 17th and East Capitol Streets.

Number of Communicants, 41; Sunday School Scholars, 57.

REV. ENOCH M. THOMPSON, Priest in charge.

CHAPEL OF THE REDEEMER, Glen Echo.

Number of Communicants, 20; Sunday School Scholars, 40.

Under charge Cathedral Clergy.

KARL M. BLOCK, Esq., Lay Reader.

ST. GEORGE'S MISSION, Fort Reno.

Number of Communicants, 16; Sunday School Scholars, 50.

REV. EDWARD DOUSE, Priest in charge.

The following Cathedral Missions for colored people are under the supervision of the Archdeacon of Washington.

ST. MONICA'S CHAPEL, 2d and F Streets, S. W.

Number of Communicants, 63; Sunday School Scholars, 87.

REV. J. C. VAN LOO, Priest in charge.

CALVARY CHAPEL, H Street, Northeast.

Number of Communicants, 60; Sunday School Scholars, 108.

REV. F. I. A. BENNETT, Priest in charge.

ST. PHILIP'S, Anacostia.

Number of Communicants, 39; Sunday School Scholars, 25.

REV. W. V. TUNNELL, Priest in charge.

Chronology.

1791. Congress decides to make the future City in the new Federal district the Capital of the United States.
1801. The Government of the United States removes to the City of Washington.
1845. St. John's School for Boys occupies Mt. Alban.
1855. St. Alban's Free Church built on Mt. Alban.
1866. Mt. St. Alban first suggested for the Cathedral of Washington.
1893. **Epiphany** (January 6th), charter for the Washington Cathedral Foundation granted by Congress, and approved by the President.
1895. Diocese of Washington set off from Maryland.
1896. **Feast of the Annunciation**, Consecration of the first Bishop of Washington.
1898. Cathedral land bought for \$245,000.
General Convention held in Washington.
Peace Cross raised to mark the foundation of the Cathedral of SS. Peter and Paul. President McKinley made an address. 7,000 persons present.
- All Saints**, Bishop Claggett's remains translated to the Cathedral Close.
1899. **Ascension Day**, Laying of the corner-stone of the Cathedral School for Girls.
1900. **Ascension Day**, The Cathedral School for Girls was dedicated.
1901. **Ascension Day**, Raising of the Glastonbury Cathedra.
Retreat for Clergy held in Cathedral Close, June 25-28th. Conductor, Rev. C. H. Brent, of Boston.
1902. **Ascension Day**, The Jerusalem Altar placed in the Little Sanctuary.
Dedication of the Little Sanctuary.
Mr. Stanley Austin gives some graftings from Holy Thorn of Glastonbury.
Retreat for Clergy held in Cathedral Close, June 9-12th. Conductor, Rev. J. C. Roper, D. D., of New York.
1903. Retreat for Women held in Cathedral Close, February 22-24th. Conductor; the Bishop of the Diocese.
The Diocesan Convention constitutes the Cathedral Foundation an institution of the Diocese of Washington.
- Ascension Day**, Beginning of third year of Open-Air Services and consecration of the Hilda Stone.
Bequest of \$300,000 by Mrs. Harriet Lane-Johnston for a Cathedral School for Boys.
Open-Air Service of Pan-American Conference of Bishops. Address by President Roosevelt; 17,000 persons present.
1904. **Ascension Day**, Consecration of the Jordan Font.
Christian Unity Service. Sermon by the Archbishop of Canterbury; 35,000 persons present.
1905. **Ascension Day**, Laying of the corner-stone of the Lane-Johnston Memorial Building of the Cathedral Choir School.
1906. **Ascension Day**, Hallowing of the Cathedral Close. Erection of the Sundial as a landmark and stone of remembrance.
1907. **Ascension Day**, The Cathedral Choir School dedicated.
The Chimes placed in Belfry of the Little Sanctuary.
Plans for Cathedral accepted.
- St. Michael and All Angels**, Laying of the Foundation Stone of the Cathedral. Address by President Roosevelt and the Bishop of London. International Brotherhood of St. Andrew service. Speakers, the Bishop of London, Associate Justice David J. Brewer and Father Waggett, S. S. J. E. 30,000 persons present.
The Unveiling of the Braddock Stone.

The Mace.

The Cathedral of St. Peter and St. Paul has received a beautiful silver and ebony mace from Mr. Fitzhugh Whitehouse in memory, of his revered father, Bishop Whitehouse, who was the founder of the cathedral system in the American Church. The handle of the mace is of solid ebony, with silver embossed rings. At the top is a beautiful molded silver figure of an angel, holding in one hand the sword of St. Paul and in the other the key of St. Peter, as emblems of the two apostles from whom the Cathedral bears its ancient name. This mace is in the care of the Cathedral Chapter and is used on occasions of public services when the Bishop is present.

The Peace Cross Service.

The first of the Open-Air Services upon the Cathedral Close, destined to become so unique a feature in the religious life of the National Capital, took place October 23, 1898, when the Peace Cross, around which the services are held, was unveiled and dedicated.

At this service, William McKinley, President of the United States, took part as did the Bishops and other Clergy who were in Washington, attending the last Triennial Convention of the Nineteenth Century. Bishop Satterlee made the opening address, introducing the President, who said:

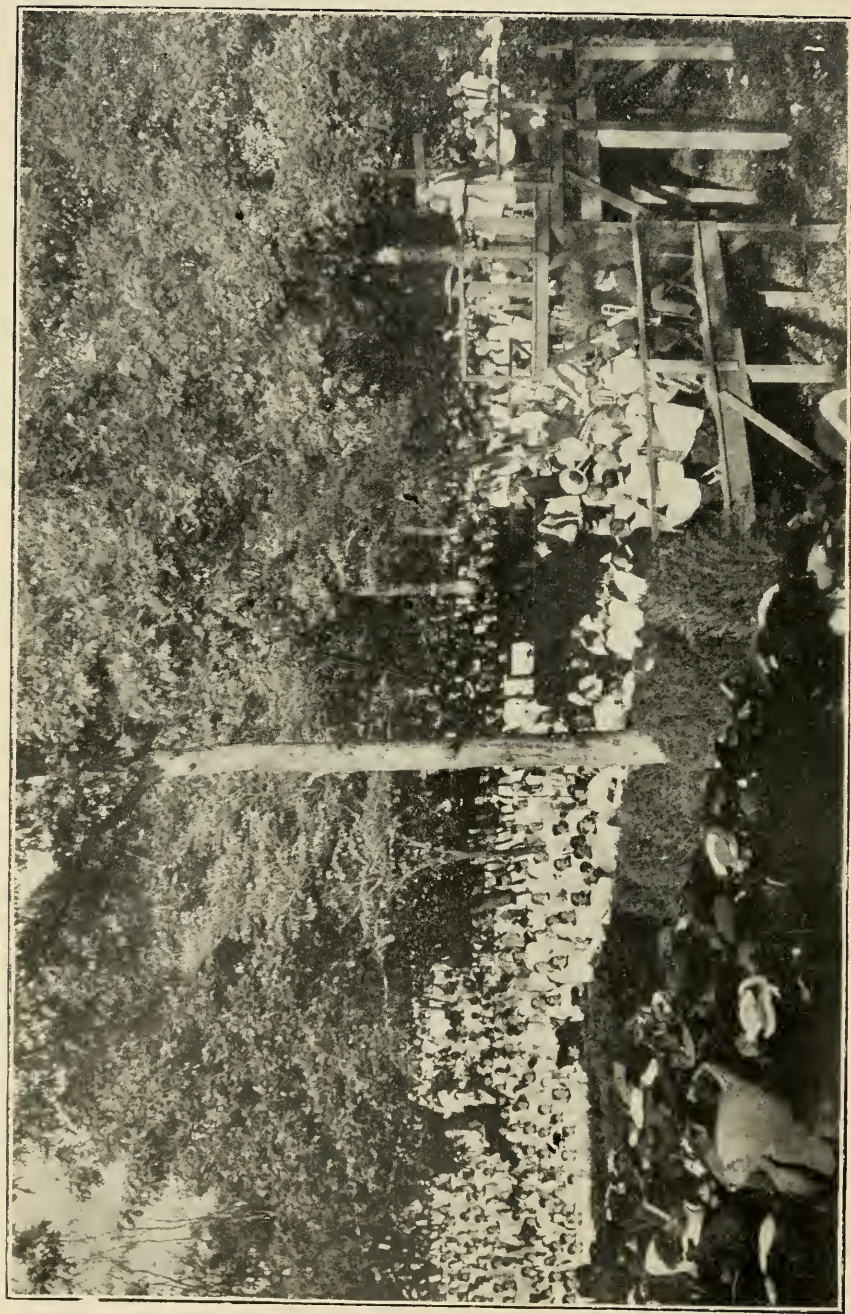
PRESIDENT MCKINLEY'S ADDRESS.

"I appreciate the very great privilege given me to participate with the ancient church here represented, its bishops and its laymen, in this new sowing for the Master and for men. Every undertaking like this for the promotion of religion and morality and education is a positive gain to citizenship, to country and to civilization, and in this single word I wish for the sacred enterprise the highest influence and the widest usefulness."

Bishop Doane also made an address, followed by Bishop Whipple with prayers and the benediction.



SERVICE AT UNVEILING OF PEACE CROSS OCTOBER 23, 1898; ADDRESS BY PRESIDENT MCKINLEY.



SERVICE OF THE PAN-AMERICAN CONFERENCE OF BISHOPS, OCTOBER 25, 1903; ADDRESS BY PRESIDENT ROOSEVELT.

The Pan-American Missionary Service.

IN October, 1903, the Pan American Conference of Bishops and the Missionary Council was held in Washington. On Sunday the twenty-fifth, there was an Open-Air Service on the Cathedral Close at which President Roosevelt made the address.

A large choir chosen from the various Episcopal Churches in the city, and accompanied by the Marine Band in vestments led the procession of Clergy, Bishops and the Archbishop of the West Indies. About seventeen thousand persons were present.

The service was the usual Open-Air Evensong. The Bishop of Washington presented the President of the United States, who said:

PRESIDENT ROOSEVELT'S ADDRESS.

*Bishop Satterlee, and to You Representatives of the Church,
both at Home and Abroad, and to All of You, My Friends and Fellow-Citizens:*

I extend greeting, and in your name I especially welcome those who are in a sense the guests of the nation today. In what I am about to say to you I wish to dwell upon certain thoughts suggested by three different quotations. In the first place, "Thou shalt serve the Lord with all thy heart, with all thy soul, and with all thy mind"; the next, "Be ye therefore wise as serpents and harmless as doves," and, finally, in the Collect which you, Bishop Doane, just read, that "We being ready both in body and soul, may cheerfully accomplish those things which Thou commandest."

To an audience such as this I do not have to say anything as to serving the cause of decency with heart and with soul. I want to dwell, however, upon the fact that we have the right to claim from you not merely that you shall have heart in your work, not merely that you shall put your souls into it, but that you shall give the best that your minds have got to it also. In the eternal and unending warfare for righteousness and against evil, the friends of what is good need to remember that in addition to being decent they must be efficient; that good intentions, high purposes, can not be effective and a substitute for power to make those purposes, those intentions felt in action. We must have the purpose and the intention. If our powers are not guided aright it is better that we should not have them at all, but in addition to being guided aright we must have the power also. In the second quotation remember that we are told not merely to be harmless as doves, but also to be wise as serpents. One of those characteristic humorists whom this country has developed and who veiled under jocular phrases much deep wisdom—one of those men remarked that it was much easier to be a harmless dove than a wise serpent. Now, we are not to be excused if we do not show both qualities. It is not very much praise to give a man to say that he is harmless. We have a right to ask that in addition to the fact that he does no harm to anyone he shall possess the wisdom and the strength to do good to his neighbor; that, together with his innocence, together with his purity of motive, shall be joined the wisdom and strength to make that purity effective, that motive translated into substantial results.

Finally, in the quotation from the Collect, we ask that we may be made ready both in body and in soul, that we may cheerfully accomplish these things that we are commanded to do; ready both in body and in soul that we shall fit ourselves physically and mentally; fit ourselves by the way in which we work with the weapons necessary for dealing with this life no less than with the higher, spiritual weapons; fit ourselves thus to do the work commanded, and, moreover, do it cheerfully. Small is our use for the man who individually helps any of us and shows that he does it grudgingly. We had rather not be helped than be helped in that way. A favor extended in a manner which shows that the man is sorry that he has to grant it is robbed sometimes of all and sometimes of more than all its benefit. So, in serving the Lord, if we serve Him, if we serve the cause of decency, the cause of righteousness in a way that impresses others with the fact that we are sad in doing it, our service is robbed of an immense proportion of its efficacy. We have a right to ask a cheerful heart—a right to ask a buoyant and cheerful spirit among those to whom is granted the inestimable privilege of doing the Lord's work in this world. The chance to do work, the duty to do work is not a penalty, it is a privilege. Let me quote a sentence that I have quoted once before that impressed me very greatly: "In this life the man who wins to any goal worth winning almost always comes to that goal with a burden bound on his shoulders." The man who does best in this world, the woman who does best almost inevitably does it because he or she carries some burden. Life is so constituted that the man or the woman who has not got some responsibility is thereby deprived of the deepest happiness that can come to mankind, because each and every one of us, if he or she is fit to live in the world, must be conscious that such responsibility rests

on him or on her—the responsibility of duty toward those dependent upon us; the responsibility of duty toward our families, toward our friends, toward our fellow-citizens; the responsibility of duty to wife and child, to the State, to the Church. Not only can no man shirk some or all of these responsibilities—but no man worth his salt will wish to shirk them. On the contrary, he will welcome thrice over the fortune that puts them upon him to carry.

In closing I want to call your attention to something that is especially my business for the time being, and that is your business all the time, or else you are unfit to be citizens of this republic. In the seventh hymn which we sang, in the last line, you all joined in singing “God, save the State.” Do you intend merely to sing that, or to try to do it? If you intend merely to sing it, your part in doing it will be but small. The state will be saved if the Lord puts it into the heart of the average man so to shape his life that the state shall be worth saving, and only on those terms. We need civic righteousness. The best constitution that the wit of man has ever devised, the best institutions that the ablest statesman in the world have ever reduced to practice by law or by custom, all these shall be of no avail if they are not vivified by the spirit which makes a state great by making it honest, just and brave in the first place. I do not ask you as practical believers in applied Christianity to take part one way or the other in matters that are merely political. There are plenty of questions about which honest men can and do differ very greatly and intensely, about which the triumph of either side may be compatible with the welfare of the state—a lesser degree of welfare or a greater degree of welfare—but compatible with the welfare of the state. But there are certain great principles, such as those which Cromwell would have called fundamentals, concerning which no man has a right to have but one opinion. Such a question is honesty.

If you have not honesty in the private citizen, in the average public servant, then all else goes for nothing.

The abler a man is, the more dexterous, the shrewder, the bolder, why, the more dangerous he is if he has not the root of right living and right thinking in him—and that in private life, and even more in public life. Exactly as in time of war, although you needed in each fighting man far more than courage, yet all else counts for nothing if there is not that courage upon which to base it, so in our civil life, although we need that the average man, in private life, that the average public servant shall have far more than honesty, yet all other qualities go for nothing or for worse than nothing, unless honesty underlies them—honesty in public life and honesty in private life—not only the honesty that keeps its skirts technically clear, but the honesty that is such according to the spirit as well as the letter of the law: the honesty that is aggressive, the honesty that not merely deplores corruption—it is easy enough to deplore corruption—but that wars against it and tramples it under foot.

I ask for that type of honesty. I ask for militant honesty, for the honesty of the kind that makes those who have it discontented with themselves as long as they have failed to do everything that in them lies to stamp out dishonesty wherever it can be found—in high places or in low. And let us not flatter ourselves, we who live in countries where the people rule, that it is possible ultimately for the people to cast upon any but themselves the responsibility for the shape the government and the social and political life of the community assumes.

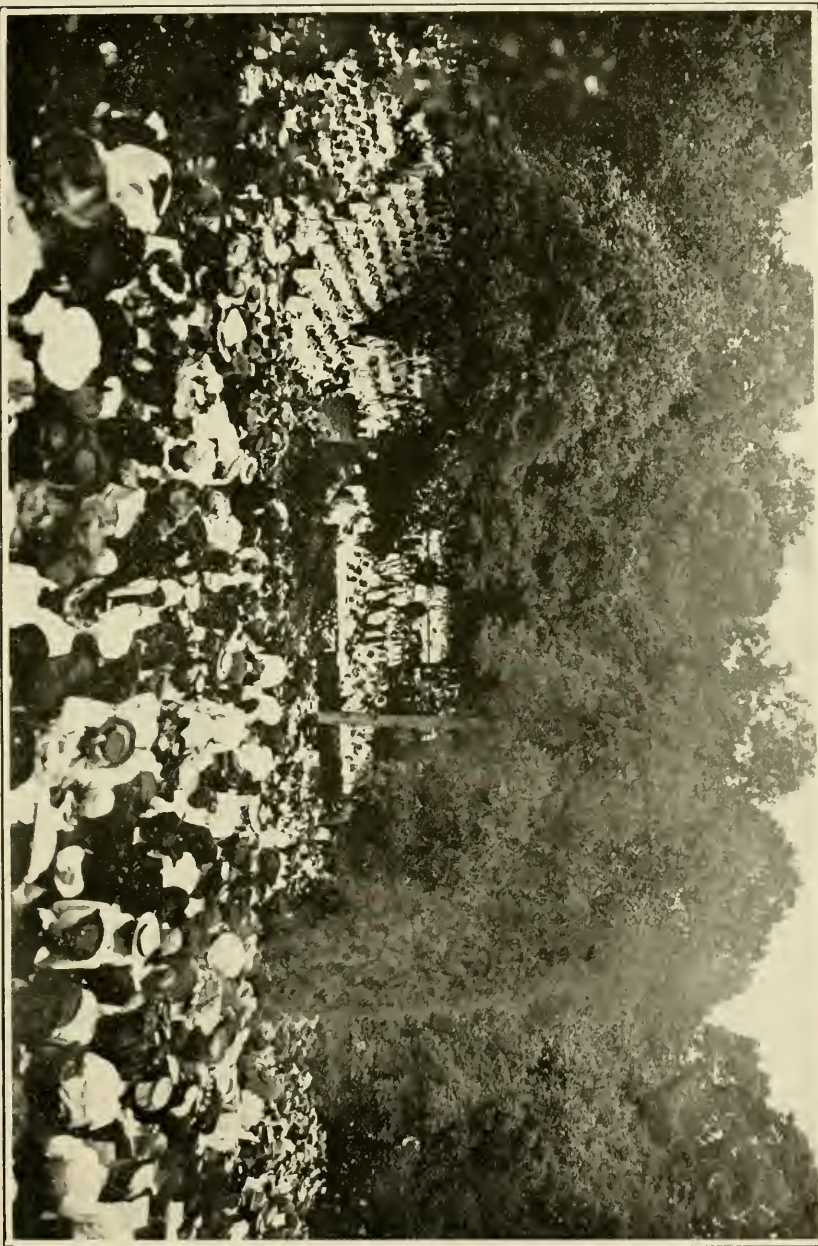
I ask, then, that our people feel quickened within them the burning indignation against wrong in every shape which shall take effect in condemnation, especially condemnation of that wrong, whether found in private or in public life at the moment. I am asking only for the condemnation of wrong in its crudest form, just as I made the comparison just now, when I asked that a soldier shall have courage. I ask what we have a right to demand of every man who wears the uniform.

It is not so much a credit to him to have it as it is a shame unutterable to him if he lacks it. So when I ask for honesty I ask for something which we have a right to demand, not as entitling the possessor to praise, but as warranting the easiest condemnation possible if he lacks it. Surely, in every movement for the betterment of our life—our life socially in the truest and deepest sense; our life political—we have a special right to ask not merely support, but leadership from the church. We ask that you here to whom much has been given will remember that from you rightly much will be expected in return.

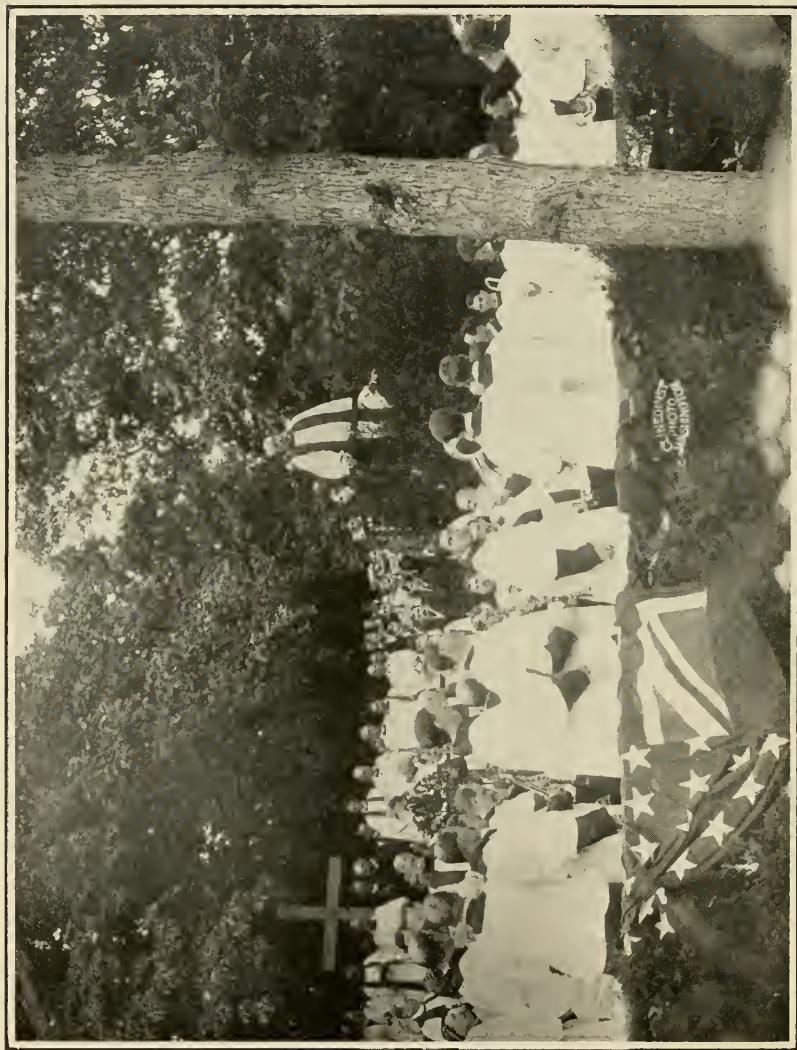
For all of us here the lines have been cast in pleasant places. Each of us has been given one talent, five, ten and each of us is in honor bound to use that talent or those talents aright, and to show that at the end that he is entitled to the praise of having done well as a faithful servant.

I greet you this afternoon, and am glad to see you here, and I trust and believe that after this service each and every one of you will go home feeling that he or she has been warranted in coming here by the way in which he or she, after going home, takes up with fresh heart, with fresh courage, and with fresh and higher purpose, the burden of life as that burden has been given to him or to her to carry.

The services closed after a short address by the Archbishop of the West Indies.



THE CHRISTIAN UNITY SERVICE, SEPT. 25, A. D. 1904.



THE CHRISTIAN UNITY SERVICE, SEPT. 25, 1904. ARCHBISHOP OF CANTERBURY GIVING SALUTATION

The Christian Unity Service.

ANOTHER most notable service in the history of Washington Cathedral, was that held in the interest of Christian Unity on the afternoon of Sunday, September 25, 1904. The Archbishop of Canterbury—the first of the long line of distinguished primates of England who has ever visited America—gave the services of the day their crowning touch, when he offered the multitude before him a salutation from the Church of England.

At the appointed hour the procession toward the platform began, headed by the Master of Ceremonies, Rev. Alfred Harding, D. D. The scene was very impressive when the Archbishop, in the brilliant red vestments of the primate of England, and preceded by his crucifer, passed over the hill. The combined vested choirs of Washington, led by the full Marine Band, also in vestments, headed the procession. The clergy of Washington and neighboring cities followed close behind, and after them came the Bishops. These were: The Rt. Rev. C. C. Penick, D. D.; the Bishop of Maryland; the Bishop of Boise; the Bishop of Fond du Lac; the Bishop of Easton; the Bishop of Cape Palmas; the Bishop of Georgia; the Bishop of the Philippine Islands; the Bishop of Albany; and the Bishop of Washington, who immediately preceded the Archbishop and his attending chaplains.

The procession was awaited by the Chief Marshal, Gen. John M. Wilson, U. S. A., the members of the Cathedral Board, and other distinguished guests. The clergy of the various Christian bodies in the city had been invited to occupy seats on the platform and were present in a body, making it a Christian Unity Service in reality as well as in name. The sermon was preached by the Bishop of Albany.

The Bishop of Washington presented the Primate, whose address was as follows:

THE ARCHBISHOP OF CANTERBURY'S ADDRESS.

"My Friends: I am called upon and privileged to give you on this great occasion—great, at all events, to me—what the paper in your hands calls a 'salutation.' I give it to you from a full heart, in the holy name of Him Whom, amid all our differences, we serve, our living Lord and Saviour, Jesus Christ.

"It is not a little thing to me to be allowed in that name to greet you here—here at the very pivot and center of a national life, which for 130 years has had 'liberty' as its watchword, and for more than forty years has everywhere striven to make the word good. A vision rises before our eyes today whereunto this thing, with all that it implies, may grow. It has been given to us English-speaking folk, in the manifold development of our storied life, to realize in practice more fully than other men the true meaning of liberty—the liberty wherewith Christ hath made us free. Be it ours to recognize that such knowledge is in itself not a heritage only, but a splendid and sacred trust. The trust must be determinedly and daily used—used amid all the changes and chances of life to the glory of God and the immeasurable good of men. For that reason we want here, where the heart of your great nation throbs and sends its pulses through the whole, to keep raised overhead the banner of Him who has taught us these things, our Master, Jesus Christ. The principles He set forth are ours because they are His. He taught us that a man's life consisteth not in the abundance of the things which he possessed. He taught us that society exists for the sake of the men and women who constitute society. He taught us that surrender even of individual rights for the sake of Christ is nobler than defense of privilege.

We must be here to work,
And men who work can only work for men.
And, not to work in vain, must comprehend
Humanity, and so work humanely,
And raise men's bodies still by raising souls.

"These are ideals, but they are Christ's ideals, and therefore they can come true. We mean, please God, that they shall. We from across the sea join hands with you in the endeavor to translate them into accomplished fact—fact, not fancy. What we are aiming at and striving after is a plain thing, the bettering of people's lives, to make men purer and men manlier, to uplift the weak and wayward and to trample under foot what is selfish and impure; to make certain that every one of Christ's children shall learn to know the greatness of his heritage, and shall have an ideal before him, an ennobling ideal of worship and of work. Christ charges us with that; we are trusted to work for Him among those for whom He died. No other period of Christendom can compare with ours in the possibilities which are set within our reach. No other part of Christendom, as I firmly believe, can do for the world what we on either side of the sea can do for it, if we only will. God give us grace to answer to that inspiring call."

The exercises were planned with great care and much credit for the successful execution of the programme was due to committees from the Churchmen's League and Brotherhood of St. Andrew. It is estimated that fully 35,000 persons were present.



The Laying of the Foundation Stone of Washington Cathedral.

ON the Feast of St. Michael and All Angels, in the year of our Lord 1907, in the presence of the President of the United States, sixty-two bishops of the Church of the English-speaking race, hundreds of clergy, a great vested choir, and thousands of people of all sorts and conditions, the Bishop of Washington laid the Foundation Stone of the Cathedral of St. Peter and St. Paul.

"IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I do pronounce and declare duly and truly laid this Foundation Stone of Washington Cathedral, to be builded here to the glory of the ever blessed Trinity, and in honour of Christ our Lord, the Incarnate Son of God, and to be dedicated under the name and title of his blessed Apostles and Martyrs, Saint Peter and Saint Paul, as a House of Prayer for all people, and for the ministration of God's holy Word and Sacraments, according to the use of the branch of the holy Catholic Church known as the Protestant Episcopal Church in the United States of America.

And I do furthermore declare and proclaim that the Bishop, Chapter, and Diocese of Washington, do hold and administer this Cathedral Church as a trust, for the benefit and use not only of the people of this Diocese and City, but also of the whole American Church, whose every baptized member shall have part and ownership in this House of God.

Other foundation can no man lay than that is laid, even Jesus Christ, who is God over all, blessed for evermore. Amen."

With this declaration the Stone from the fields of Bethlehem, imbedded in a block of American granite, was laid, the first stone of the superstructure which will support the Cathedral Altar.

Canon McKim began the service, followed by the Rev. William R. Huntington, D. D., of New York. The Archbishop of the West Indies read the Lesson. The Bishop of Cape Palmas led in the recitation of the Nicene Creed. After the laying of the Foundation Stone, the Bishop of Washington presented the President of the United States, who said:

PRESIDENT ROOSEVELT'S ADDRESS.

"Bishop Satterlee, and you, my friends and fellow-countrymen, and you, our guests: I have but one word of greeting to you today and to wish you Godspeed in the work begun this noon. The salutation is to be delivered by our guest, the Bishop of London, who has a right to speak to us because he has shown in his life that he treats high office as high office should alone be treated, either in Church or State, and, above all, in a democracy such as ours simply as giving a chance to render service. If office is accepted by any man for its own sake and because of the honor it is felt to confer, he accepts it to his own harm and to the infinite harm of those whom he ought to serve. Its sole value comes in the State, but above all its sole value comes in the Church, if it is seized by the man who holds it as giving the chance to do yet more useful work for the people whom he serves. I greet you here, Bishop Ingram, because you have used your office in the aid of mankind, and because while you have served all, you have realized that the greatest need of service was for those to whom least has been given in this world.

"I believe so implicitly in the good that will be done by and through this Cathedral, Bishop Satterlee, because I know that you and those with you, the people of your Church, the people of your kindred Churches, to one of which I belong, are growing more and more to realize that they must show by their lives how well they appreciate the truth of the text that they shall be judged by their fruits. More and more we have grown to realize that the worth of the professions of the men of any creed must largely be determined by the conduct of the men making those professions; that conduct is the touchstone by which we must test their character and their services. While there is much that is evil in the times, I want to call your attention to the fact that it was a good many centuries ago that the Latin hymn was composed which said that the world is very evil and that the times were growing late. The times are evil—that is, there is much that is evil in them. It would be to our shame and discredit if we failed to recognize that evil; if we wrapped ourselves in the mantle of a foolish optimism, and failed to war with heart and strength against the evil. It would be equally to our discredit if we sank back in sullen pessimism and declined to strive for good because we feared the strength of evil. There is much evil; there is much good, too, and one of the good things is that more and more we must realize that there is such a thing as a real, Christian fellowship among men of different creeds, and that the real field for rivalry among and between the creeds comes in the rivalry of the endeavor to see which can render best service to mankind, which can do the work of the Lord best by doing His work for the people best.

"I thank you for giving me a chance to say this word of greeting today."

Following the President's address was the Salutation by the Bishop of London, who said:

THE BISHOP OF LONDON'S SALUTATION.

"Mr. President, fellow-bishops, and brethren of the clergy and of the laity: I must first, on behalf of this vast assembly, thank the President of the United States, in the midst of all his multifarious duties, for being present with us today and giving us those burning words of encouragement and inspiration. And may I, on behalf of myself and of the visitors here today, thank you, Mr. President, for those words of encouragement which you spoke to me which will send me back across the sea inspired for my work.

"But I come to deliver a salutation from across the seas to you, our brethren, here on this great day. I think one of the historic scenes that I remember best was when Archbishop Vincent came down at a time of great trouble in Wales, and he said these words: 'I come from the steps of St. Augustine to tell you that by the benediction of God we will not stand by and see you disinherited.' I can not say that I come from the steps of St. Augustine today—you had here a few years ago the successor of St. Augustine himself—but I do bring you here, with all the love from the old country, a present from the shrine of St. Augustine which will be part of your cathedral when it is fully complete. I come as the successor of St. Augustine's companion, Mellitus, to bring you from the old diocese of London, of which one day you were a part, a real message of love and Godspeed today.

"Now, it may be asked, why do we who have to battle so much with all the present evil and wrong, why is it that we value so much these historical links? Why should a Bishop of London at a time like this cross the sea? For three reasons: First, because ours is an historical religion. Our religion consists in the belief that at a certain time, at a certain place, at a little spot on this world's surface, the Son of God came down from heaven to us. That is the Christian religion. It is belief, not in a good man named Jesus Christ doing anything, but in the sacrifice and manifestation of God himself. And if that happened, if that is an historical fact, then we must value, you must value, every link that historically binds you to that great historical fact on which all our faith stands, and you can not afford in America, you do not want to afford, to break that golden chain. That glorious Atlantic cable which binds you to Palestine lay for more than a thousand years across the British Isles, and we in those British Isles had the honor of being the means by which that golden chain was brought to you. And if that is true of the Christian religion, I thank God we are, as the President says, united in the unity of the faith—every Christian denomination—far more than the world believes.

"If that is true of Christianity as a religion, it is especially true—and it gives my second reason for being here—of the great Anglican communion. We of the Anglican communion take our stand upon history. When some one says that the Church of England was founded by Henry VIII, I ask how it comes, then, that the bishops of London have lived at Fulham Palace for thirteen hundred years, and why it is that one of the oldest continuous pieces of property possessed by anyone in the whole of England is the estate of Tillingham, owned by St. Paul's Cathedral. And, therefore, our great appeal in the Anglican communion is to history.

"We hold to the old historic faith with which we were entrusted. We stand for freedom. One of the most glorious sentences in English history is that sentence in the great Charter, 'The Church of England shall be free.' We stand for freedom of thought, freedom of study. We stand for historic ministry and we stand for an open Bible, and that is the reason why that present which I bring to you across the seas is so appropriate, because it depicts in that ambon or pulpit a great archbishop, at the head of the barons, bringing the Magna Charta to King John. It is made of stone from Canterbury Cathedral, the shrine of St. Augustine, and it depicts the great fight for an open Bible, which was at last victorious. Therefore we could bring you nothing which so speaks in stone what the Anglican communion stands for, and that present I bring you from Canterbury today.

"Lastly, we value these historical links because in the teeth of infinite difficulties my predecessors, the Bishops of London, tried to do their duty to the infant American Church. As the week comes on in more detail I think I can interest you by certain documents, some of which, Mr. President, I have shown you, by which it will be seen with what loving care those old bishops of London tried to do their duty to this infant Church. Therefore—and this is the third reason—it is appropriate I should speak this message as the Bishop of London, because of how much they would have rejoiced today at the laying of this Foundation Stone of what is to be one of the most glorious cathedrals in the Anglican communion. Therefore, I give you my salutation, because, as the President says, we fight against wrong, against tyranny, against evil. We fight to relieve the poor and aid the oppressed, on both sides of the Atlantic. Let the Church of England and the Church of America fight in generous rivalry as to which can do the best, and I say from my heart, God-speed to your work."

At the conclusion of the Salutation the Bishop of Virginia read the offertory sentences, the Bishop of Maryland offered the closing collects and the Presiding Bishop of the Church in the United States crowned the great service with the benediction.





Foundation Stone.



The Foundation Stone of Washington Cathedral comes from a field near Bethlehem. These views show the quarry, and the field, with the Church of the Holy Nativity in the background. Mr. Antoine Gelat, accompanied by the American Vice-Consul at Jerusalem, and a Turkish guard, is selecting the Stone.



International Convention of the Brotherhood of St. Andrew.

The Service

At 3 o'clock in the afternoon on St. Michael and All Angels' Day, A. D. 1907, an Open Air Service was held under the auspices of the International Convention of the Brotherhood of St. Andrew in the natural amphitheatre which has been hallowed by so many impressive services.

A vested choir of boys and men from Washington Churches and numbering over 500, supported by the full U. S. Marine Band, in vestments led the procession, followed by the clergy, the Cathedral Council, and the officers of the Brotherhood of St. Andrew, the Cathedral Chapter, and 60 Bishops, including Bishop Montgomery, the Bishop of Quebec, the Bishop of St. Alban's, the Bishop of London, the Archbishop of the West Indies, and the presiding Bishop of the Church in the United States.

The entire hillside was filled with throngs of people including nearly 2,000 members of the Brotherhood of St. Andrew, whose International Convention was at this time sitting in Washington and who occupied reserved seats on one side of the fan-like slope. A careful estimate by the police and others placed the attendance at about 30,000 persons.

When the members of the procession had reached their assigned places, Bishop Montgomery, of the Venerable Society for the Propagation of the Gospel, began the service. The Bishop of Shanghai read in the responsive reading of the Psalms and the Bishop of St. Alban's read the lesson which was taken from John i, 35 to 51; the message of the lesson was joyously taken up by the great assemblage in the familiar Brotherhood hymn "Jesus Calls Us." The voices of the massed choirs and of the 2,000 members of the Brotherhood of St. Andrew seated opposite them, inspired by the music of the Marine Band, blended with the twice ten thousand voices of the congregation under the excellent leadership of the choirmaster, Mr. Edgar Priest, produced an effect in congregational singing not before equaled in open air services on Mount St. Alban.

The Bishop of Massachusetts led the congregation in the recitation of the Apostles' Creed, the appointed collects and prayers were offered by the Bishop of Quebec, afterward the choirs and people joined in singing the stately hymn, "In the Cross of Christ I Glory."

Our Bishop then introduced the Bishop of London, who said that before speaking to the theme of the service, "Man's responsibility to man," he wished by commission from His Grace the Archbishop of Canterbury to present the ambon or pulpit made of stones from Canterbury Cathedral. In appropriate words the Bishop of Washington accepted the gift, after which the Bishop of London proceeded with his address.*

Associate Justice David J. Brewer, of the United States Supreme Court, followed with a strong, thoughtful speech on the same theme,* and he, in turn, was followed by Father Waggett, of the Society of St. John the Evangelist.*

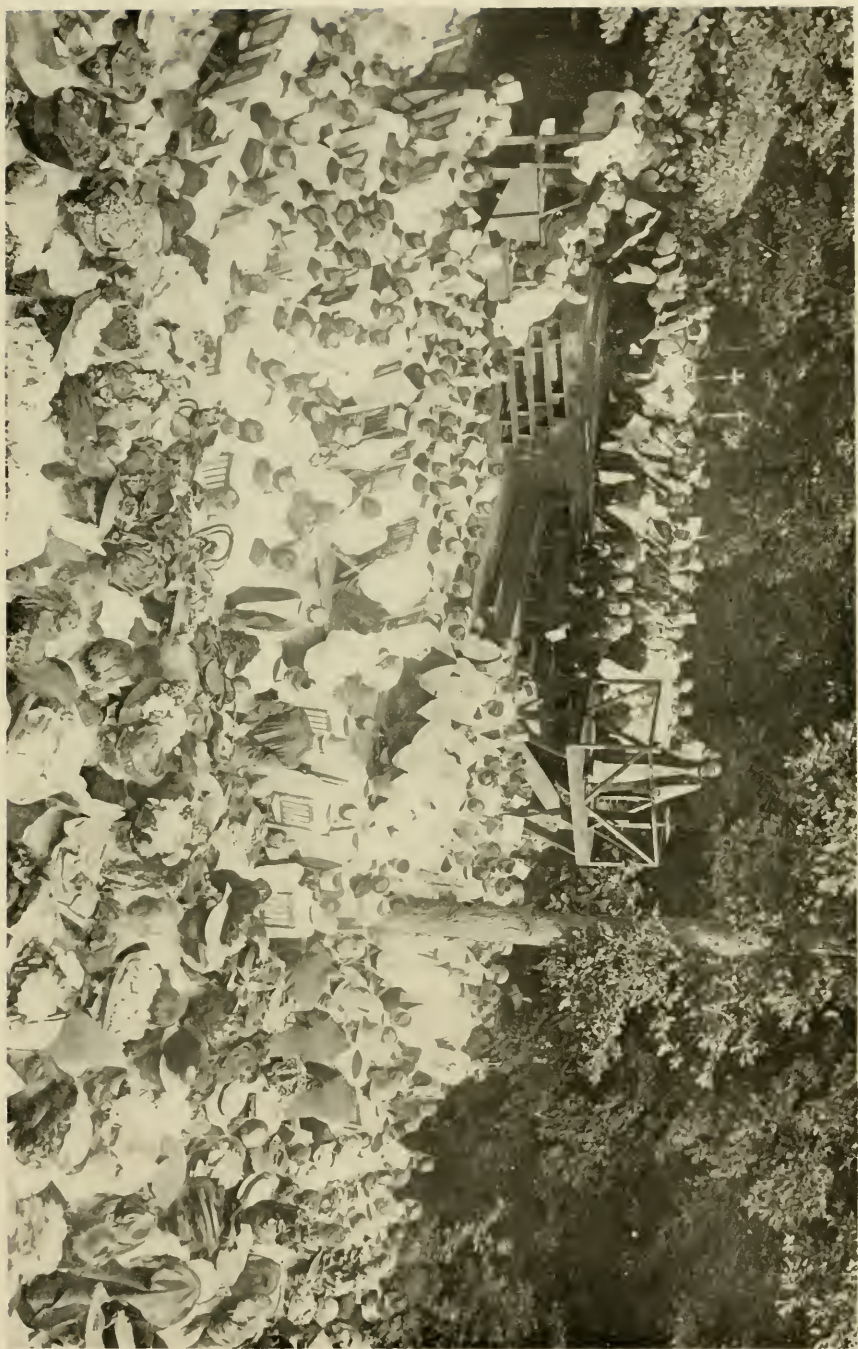
The presiding Bishop brought the service to a close with the benediction.

As the sun sank in the West, the long white-robed procession moved up the hill toward the Peace Cross and St. Alban's Church, singing the familiar hymns, "Onward, Christian Soldiers" and "Sun of My Soul, my Saviour Dear" and "For all the Saints who from their labors rest." Thus the beautiful service ended, long to be remembered by those who took part, clergy, choir and people, and last, but not least, the Brotherhood of St. Andrew.

*A full report of the sermon preached by the Bishop of London on this occasion and the addresses of Associate Justice David J. Brewer and Father Waggett may be found in "The Foundation Stone Book" by William Levering DeVries, Canon of Washington, which can be obtained at the Cathedral Library, Mt. St. Alban, Washington, D. C.

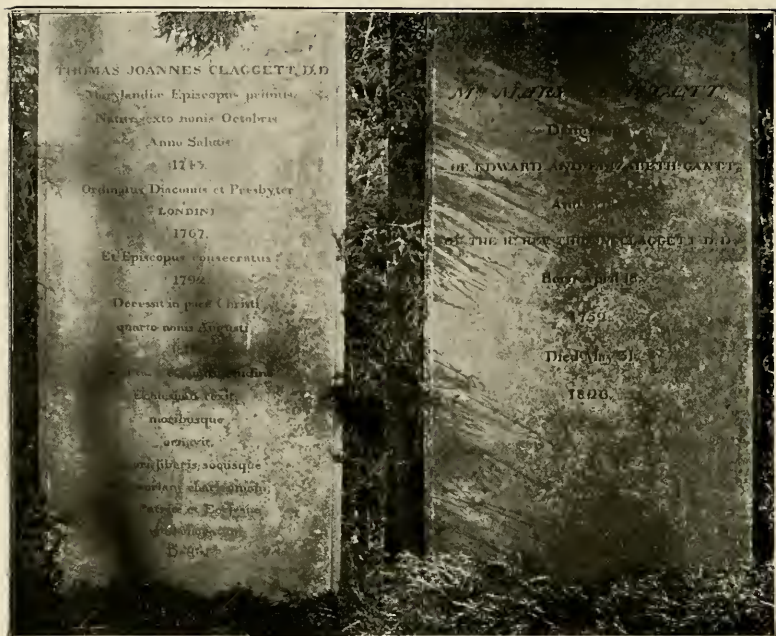


THE BROTHERHOOD SERVICE, SEPT. 29th, A. D. 1997. THE PROCESSION.



THE BROTHERHOOD SERVICE, SEPT. 29, 1907. SERVICE BY THE BISHOP OF LONDON.

Bishop Claggett's Tomb in St. Alban's Church.



TOMBSTONES OF BISHOP CLAGGETT AND MARY C. CLAGGETT, HIS WIFE,
(In St. Alban's Church.)

IN accordance with a resolution passed by the House of Bishops at the General Convention of the Church held in Washington, October, 1898, the remains of the Right Reverend Thomas John Claggett, the first Bishop of the Church of God consecrated on American soil, were translated to the Cathedral ground upon the Feast of All Saints, 1898, and rest in a vault immediately under the chancel of St. Alban's Church.

As the Glastonbury Cathedra is a witness to the continuity of the English-speaking branch of the Church, so Bishop Claggett represents in his own person the historic Episcopal succession of our Church from the days of the Apostles and thus from our Lord Jesus Christ Himself. Through Bishop Claggett every bishop of the American Church since then derives his succession.

Bishop Claggett was consecrated First Bishop of Maryland on September 17, 1792, at Trinity Church, New York, during the session of the General Convention. Among his consecrators were:

Samuel Seabury, Bishop of Connecticut, who was consecrated November 14, 1784, by Scotch Bishops; and William White, Bishop of Pennsylvania, who was consecrated February 4, 1787, in the Chapel at Lambeth Palace, London, by Moore, Archbishop of Canterbury, the Archbishop of York, the Bishop of Bath and Wells, in whose diocese Glastonbury is situated, and the Bishop of Peterborough.

Bishop Claggett's other consecrators were Provost, Bishop of New York, who was Chaplain of the Continental Congress, and Madison, Bishop of Virginia.

Bishop Claggett and all the Bishops of our Church trace their historic descent along many lines and particularly from James, the Lord's brother, first Bishop of Jerusalem, from St. John at Ephesus, as well as from St. Peter and St. Paul. The lists given on the following pages are taken from "The Primitive Church" by Rev. A. B. Chapin, "Illustrated Notes on English Church History" by Rev. C. A. Lane, and "The Primitive Saints and the See of Rome," by F. W. Puller, S. S. J. E., and Regestrum Sacrum Anglicanum by Stubbs, Bishop of Oxford.

The list of the Bishops from Jerusalem follows the British succession, and is therefore more especially associated with Glastonbury.

The Historic Episcopate.

In Apostolic Days, it was held that the Church of Christ had no right or authority given her by Christ to *originate* a Ministry by herself. The "Apostolic Ministry" means a Ministry Commissioned by Christ when He chose the Twelve Apostles. Apostolic Succession means a law of Continuity, whereby the Order of Ministers, thus begun by Christ, is perpetuated from century to century, until "the end of the days."

To protect this law of Continuity and prevent any possible break, it has been the Rule of the Church, from the earliest days, that no man should be admitted as a Bishop in the Church of God unless *three* bishops unite in the Laying On of Hands. This makes the Apostolic Succession, not like a chain, in which if one link is lost, the whole line is broken, but like a *net* in which there are many hundreds of interlacing lines of succession, and therefore, no possibility of any break.

In the following lists several lines of historical succession are given :

Bishops of Jerusalem.

	A.D.		A.D.
1. James, the Lord's brother,	35	28. Valens,	191
2. Simeon, son of Clopas,	60	29. Dolchianus,	194
3. Justus I,	107	30. Narcissus,	195
4. Zachaeus,	111	31. Dius,	200
5. Tobias,	112	32. Germanio,	207
6. Benjamin,	117	33. Gordius,	211
7. John I,	119	34. Alexander,	237
8. Mathias,	121	35. Mazabanes,	251
9. Philip,	122	36. Hymenaeus,	275
10. Seneca,	126	37. Zambdas,	298
11. Justus II,	127	38. Herman,	300
12. Levi,	128	39. Macarius I,	310
13. Ephraim,	129	40. Maximus III,	315
14. Joseph,	131	41. Cyril,	330
15. Judas,	132	42. Herenius,	350
16. Marcus,	134	43. Hilary,	364
17. Cassianus,	146	44. John II,	386
18. Publius,	154	45. Praglius,	416
19. Maximus I,	159	46. Juvenal,	421
20. Julian,	163	47. Anastasius,	458
21. Caius,	165	48. Martyrius,	478
22. Symmachus,	168	49. Salutis,	486
23. Caius,	170	50. Elias,	494
24. Julian,	173	51. John III,	513
25. Maximus II,	178	John III conse-	
26. Antonius,	182	crated David first	
27. Capito,	186	Bishop of Menevia,	
		now St. David's,	
		Wales.	

Bishops of St. David's, Wales.

The Diocese of St. David's comprises Southwest Wales. It is one of the Ancient Sees of the British Church. The ancient name of St. David's was Mynyw, Latinized into Menevia. In Welsh St. David's is known to-day as Ty-Ddewi, which signifies David's House. It was a seat of an Archbishop in the British Church.

		A. D.
52. David, or Dewi, Saint, Archbishop. Commemorated on March 1st,	519	
53. Cynog,	544	
54. Teilo, afterwards Bp. of Llandaff,	566	
55. Ceneu,		
56. Morfael,		
57. Haerwnen,		
58. Elwaed,		
59. Gwrnwen,		
60. Llunwerth,		
61. Gwrwyst,		
62. Gwgan,		
63. Clydawg,	712	
64. Einion,		
65. Elfod,		
66. Ethelman,		
67. Elanc,		
68. Maelsgwyd,		
69. Sadwrnen,	832	
70. Cadell,		
71. Sulhaithnay,		
72. Nobis,	840	
73. Idwal,		
74. Asser (Adviser and Instructor of Al- fred the Great), afterwards Bishop of Sherborne, now Exeter,	906	
75. Arthfael,		
76. Sampson,	910	
77. Ruelyn,		
78. Rhydderch,	961	
79. Elwin,		
80. Morbiw,		
81. Llunwerth,	924	
82. Eneuris,	944	
83. Hubert,		
84. Ivor,		
85. Morgeneu,	999	
86. Nathan,		
87. Ieuan,		
88. Arwystl,		
89. Morgannuc,	1023	
90. Erwyn,	1023	
91. Trahaearn,	1039	
92. Joseph,	1061	
93. Bleiddud,	1061	
94. Sulien,	1071	
95. Abraham,	1076	
96. Sulien Ddoeth,	1076	
97. Rhyddmarch,	1088	
98. Griffri,	1096	
99. Bernard,	1115	
100. David Fitz Gerald,	1147	
101. Peter de Leia	1176	
102. G. de Henelawe,	1203	
103. Jorwerth,	1215	
104. Anselm,	1230	
105. Thomas Wallensis,	1246	
106. Richard Carew,	1256	
107. Thomas Beck,	1280	
108. David Martyn,	1296	
109. Henry Gower,	1328	
110. John Thoresby,	1347	
111. Reginald Brian,	1350	
112. Thomas Fastolf,	1353	
113. Adam Houghton,	1361	
114. John Gilbert,	1389	
115. Guy Mone,	1397	
116. Henry Chicheley,	1408	

Archbishops of Canterbury.

	A. D.		A. D.
116. H. Chicheley,	1414	132. G. Sheldon,	1663
117. J. Stafford,	1443	133. W. Sancroft,	1677
118. J. Kemp,	1452	134. J. Tillotson,	1691
119. T. Bourchier,	1454	135. T. Tension,	1695
120. J. Morton,	1486	136. W. Wake,	1715
121. H. Dean,	1502	137. J. Potter,	1736
122. W. Wareham,	1503	138. T. Herring,	1747
123. T. Cranmer,	1533	139. M. Hutton,	1751
124. R. Pole,	1556	140. T. Secker,	1758
125. M. Parker,	1559	141. F. Cornwallis,	1768
126. E. Grindall,	1575	142. J. Moore,	1783
127. J. Whitgift,	1583		
128. R. Bancroft,	1601		
129. G. Abbott,	1610		
130. W. Laud,	1633		
131. W. Juxon,	1660		

Moore conse-
crated White first
Bishop of Penn-
sylvania.

Bishops of the Church in U. S.

	A. D.		A. D.
143. White, first Bishop of Pennsylvania, 1790		148. Pinkney, Md.,	1870
White was a con- secrator of Clag- gett as first Bishop of Maryland.		149. Parct, Md.,	1885
144. Claggett, First Bishop of Mary- land,	1792	In 1895 the dio- cese of Washing- ton was set off from the diocese of Maryland.	
145. Kemp, Md.,	1814	150. Satterlee, first Bishop of Wash- ington,	1896
146. Stone, Md.,	1830		
147. Whittingham, Md.,	1840		

OTHER LINES OF EPISCOPAL SUCCESSION.

- A. D.
1. St. John, 33-100
 A. D. 100. The Apostle St. John died at Ephesus
 about this time (*Iren.* III, 3).
 A. D. 97. St. John's pupil, Polycarp, became
 Bishop of Smyrna.

Bishops of Smyrna.

2. Polycarp, 97-156
 A. D. 156. In this year Polycarp was martyred.
 His pupil, Pothinus, had previously been sent to
 Gaul as Bishop of Lyons (*Eusebius* IV. 5).

Bishops of Lyons.

	A. D.		A. D.
3. Pothinus,	156-177	22. Patiens,	451
A. D. 177. In this year Pothinus was martyred and was succeeded by		23. Lupicinus,	
4. Irenæus,	187	24. Rusticus,	494
5. Zacharias,		25. Stephanus,	499
6. Elias,		26. Viventiolus,	515
7. Faustinus,		27. Eucherius II,	524
8. Verus,		28. Lupus,	538
9. Julius,		29. Icontius,	542
10. Ptolemy,		30. Sacerdos,	549
11. Vocius,		31. Nicetus,	552
12. Maximus,		32. Priscus,	573
13. Tetradius,		33. Aetherius,	589
14. Verissimus,			
15. Justus,	374	Aetherius, to- gether with Vir- gilius, Bishop of Arles, consecrated Augustine as Bish- op at Arles Novem- ber 16, 597. Au- gustine afterward became Archbish- op of Canterbury.	
16. Albinus,			
17. Martin,			
18. Antiochus,			
19. Elpidius,			
20. Licarius,			
21. Eucherius I,	427		

Archbishops of Canterbury.

	A. D.		A. D.
34. Augustine,	596	76. Langton,	1207
35. Laurence,	605	77. Wetherfield,	1229
36. Melitus,	619	78. Edmund,	1134
37. Justus,	624	79. Boniface,	1245
38. Honorius,	634	80. Kilwarby,	1272
39. Adeodatus,	654	81. Peckham,	1278
40. Theodore,	668	82. Winchelsey,	1291
Theodore (himself a Greek) was consecrated as Bishop by Vitalian, Bishop of Rome. (See following page.)		83. Reynold,	1313
41. Berthwold,	693	84. Mepham,	1328
42. Tatwine,	731	85. Stratford,	1333
43. Nothelm,	735	86. Bradwarden,	1349
44. Cuthbert,	742	87. Islip,	1349
45. Bregwin,	760	88. Langham,	1366
46. Lambert,	763	89. Whittlesey,	1368
47. Aethelred,	793	90. Sudbury,	1375
48. Wulfred,	803	91. Courtney,	1381
49. Theogild,	830	92. Arundel,	1396
50. Ceolnoth,	830	93. Chicheley,	1414
51. Aethelred,	871	94. J. Stafford,	1443
52. Plegmund,	891	95. J. Kemp,	1452
53. Athelm,	915	96. T. Bourchier,	1454
54. Wulfelm,	924	97. J. Morton,	1486
55. Odo Severus,	941	98. H. Dean,	1502
56. Dunstan,	959	99. W. Wareham,	1503
57. Aethalgar,	988	100. T. Cranmer,	1533
58. Siricus,	989	101. R. Pole,	1556
59. Alfric,	996	102. M. Parker,	1559
60. Elphage,	1005	103. E. Grindall,	1575
61. Lifer,	1013	104. J. Whitgift,	1583
62. Aethelnoth,	1020	105. R. Bancroft,	1601
63. Edisus,	1038	106. G. Abbott,	1610
64. Robert,	1050	107. W. Laud,	1633
65. Stigand,	1052	108. W. Juxon,	1660
66. Lanfranc,	1070	109. G. Sheldon,	1663
67. Anselm,	1093	110. W. Sancroft,	1677
68. Rodulphus,	1114	111. J. Tillotson,	1691
69. Corbell,	1123	112. T. Tennison,	1695
70. Theobald,	1139	113. W. Wake,	1715
71. a'Becket,	1162	114. J. Potter,	1736
72. Richard,	1174	115. T. Herring,	1747
73. Baldwin,	1184	116. M. Hutton,	1751
74. Fitzjocelin,	1191	117. T. Secker,	1758
75. Walter,	1193	118. F. Cornwallis,	1768
		119. J. Moore,	1783

Moore consecrated White first Bishop of Pennsylvania.

Presiding Bishops of the Church in U. S.

- | | |
|--|---|
| 120. White, first Bishop of Pennsylvania, was a consecrator of Hopkins as first Bishop of Vermont. | 122. Tuttle, Bishop of Utah, Idaho and Montana was translated to Missouri, 1886, and is now presiding Bishop of the Church in U. S. |
| 121. Hopkins, first Bishop of Vermont, was a consecrator of Tuttle, first Bishop of Utah, Idaho and Montana. | |

SS. Peter and Paul, A. D. 68.

Martyrdom of St. Peter and St. Paul at Rome.

Irenæus, Bishop of Lyons, who wrote in A. D. 177 (*Contra Omnes Hæreses*), gives the order of the earliest Roman Bishops thus: "Linus, Anencletus, Clement." Irenæus represents the Church of Rome as having been founded "by the two most glorious apostles, Peter and Paul"; and then he goes on to say that "the blessed apostles having founded and builded the Church, committed the ministry of the episcopate to Linus."

A. D. 64.

Tradition says that St. Paul, after his first imprisonment at Rome, went to Spain, and possibly to Britain. That about this time Trophimus, the Ephesian referred to in the Acts of the Apostles and in St. Paul's Second Epistle to Timothy, became First Bishop of Arles, a town not far from the present city of Marseilles.

Bishops of Arles.

	A. D.
Trophimus,	68
Regulus,	
Martin I,	254
Victor,	266
Marinus,	313
Martin II,	
Valentine,	346
Saturnius,	353
Arternius,	
Concerdus,	374
Heros,	
Patroclus,	412
Honoratus,	426
Hilary,	433
Ravenus,	449
Augustolis,	455
Leontius,	462
Aenoius,	492
Ceserius,	506
Ananius,	543
Aurelian,	546
Sapandus,	557
Licerius,	585
Virgilius,	588

Virgilius, together with Aetherius, Bishop of Lyons, consecrated Augustine as Bishop at Arles, November 16, 597.

A. D. 67.

Tradition says that there were at Rome about this time the son and the daughter of the British King Caradoc (whom the Romans called Caractacus), Linus and Claudia, who were held as hostages for the good behavior of their father. Claudia is thought to be the British Princess who was (according to Martial, the Roman historian) married to Pudens, the son of a Roman senator, and Linus (British Llin) is identified with the first of the long line of the Bishops of Rome. (Claudia, Linus and Pudens are mentioned together in II Tim. iv : 21).

(Condensed from *Ills. Notes on English Church History* by Rev. C. A. Lane, S. P. C. K.)

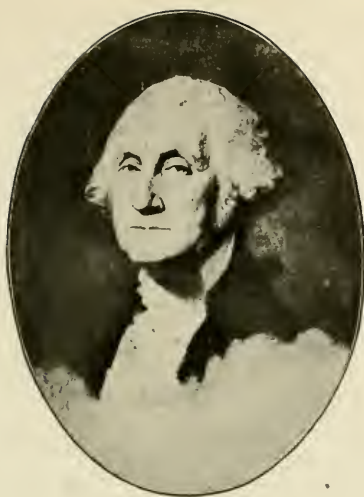
Bishops of Rome.

	A. D.
1. Linus,	67
2. Anencletus,	79
3. Clement,	91
4. Evarestus,	100
5. Alexander,	108
6. Sixtus I,	118
7. Telesphorus,	128
8. Hyginus,	138
9. Pius I,	141
10. Anicetus,	155
11. Soter,	166
12. Eleutherius,	174
13. Victor I,	187
14. Zephyrinus,	198
15. Calixtus I,	216
16. Urban I,	221
17. Pontianus,	229
18. Anteros,	235

Bishops of Rome.—Continued.

	A. D.		A. D.
19. Fabianus,	236	54. Boniface II,	530
20. Cornelius,	251	55. John II,	532
21. Lucius I,	252	56. Agapetus I,	535
22. Stephanus I,	253	57. Sylverius,	536
23. Sixtus II,	257	58. Vigilius,	540
24. Dionysius,	259	59. Pelagius I,	555
25. Felix I,	269	60. John III,	560
26. Eutychianus,	275	61. Benedict I,	574
27. Caius,	283	62. Pelagius II,	578
28. Marcellinus,	296	63. Gregory I,	590
29. Marcellus I,	308	64. Sabinius,	604
30. Eusebius,	310	65. Boniface III,	606
31. Melchiades,	311	66. Boniface IV,	608
32. Silvester I,	314	67. Adeodatus,	615
33. Mark,	336	68. Boniface V,	619
34. Julius I,	337	69. Honorius I,	625
35. Liberius,	352	70. Severinus,	640
36. Damasus I,	366	71. John IV,	640
37. Siricus,	385	72. Theodore I,	642
38. Anastasius,	398	73. Martin I,	649
39. Innocent I,	402	74. Eugenius I,	654
40. Zosimus,	417	75. Vitalian,	658-672
41. Boniface I,	418		
42. Celestine I,	422		
43. Sixtus III,	432		
44. Leo I	440		
45. Hilarus,	461		
46. Simplicius,	468		
47. Felix III.	483		
48. Gelasius I,	492		
49. Anastasius II,	496		
50. Symmachus,	498		
51. Hormisdas,	514		
52. John I,	523		
53. Felix IV,	526		

Vitalian consecrated Theodore as Bishop in A. D. 668 and Theodore became the seventh Archbishop of Canterbury. (For the line of the Archbishops of Canterbury, from Theodore on, see page 76.)



GEORGE WASHINGTON, the first President of the United States, and the one to whom under God the nation owes its independence more than to any other man, was a communicant, vestryman and lay-reader of the Episcopal Church. Pohick Church is and always has been the parish church of Mt. Vernon. It is five miles from the mansion, and was built in 1768 from plans drawn by General Washington, a member of the building committee. Washington was a vestryman of this church for twenty years, never permitting, as Bishop Meade says, "the weather or company to keep him from church."



Pohick Church.

Washington was also a vestryman previous to the Revolution in Christ Church, Alexandria. This church was erected in 1767. Washington was one of the first to buy a pew, and one of the first vestrymen chosen. President Washington's pew in this church is still preserved as it appeared when occupied by the family. While President of the United States, and residing in New York, he attended St. Paul's Church; in Philadelphia, Christ Church.



Christ Church, Alexandria

The Faith of the Framers of the Constitution of the United States.

We publish below the names of the members of the convention which framed the Constitution of the United States, giving their religious affiliations, showing that two-thirds of those who signed this all important State paper were by birth, baptism or family connected with the Episcopal Church.

EPISCOPAL CHURCH.—George Washington, Rufus King, William Samuel Johnson, Alexander Hamilton, David Brearley, Jonathan Dayton, Benjamin Franklin, Thomas Mifflin, Robert Morris, George Clymer, Jared Ingersoll, James Wilson, Gouverneur Morris, George Read, John Dickinson (nominally), Richard Bassett, Jacob Brown, Daniel Jenifer, John Blair, James Madison, Jr., William Blount, Richard D. Spright, John Rutledge, Charles C. Pinckney, Charles Pinckney, Pierce Butler, William Few.

CONGREGATIONALIST.—John Langdon, Nicholas Gilman, Nathaniel Gorham, Roger Sherman, Abraham Baldwin.

PRESBYTERIAN.—William Livingstone, William Patterson, Gunning Bedford, Jr., James McHenry, Hugh Williamson.

ROMAN CATHOLIC.—Thomas Fitzsimmons, Daniel Carroll.

The Faith of the Signers of the Declaration of Independence.

Episcopalians.



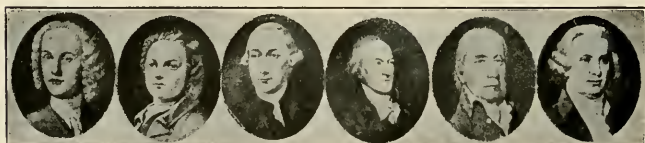
T. Jefferson. R. H. Lee. B. Franklin



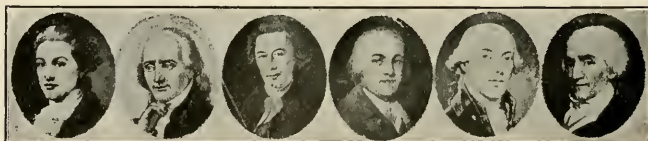
L. Morris. B. Gwinnett. T. Stone. A. Middleton. J. Wilson. B. Harrison.



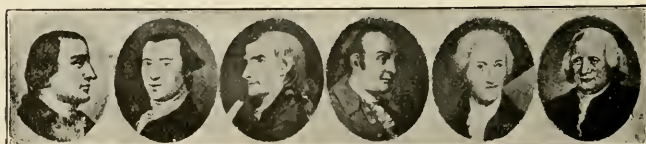
G. Walton. J. Penn. O. Wolcott. R. Morris. S. Chase. Wm. Paca.



G. Ross. T. Nelson. J. Hewes. G. Clymer. F. Lewis. W. Hooper.



T. Lynch. F. L. Lee. C. Livingston. R. Rutledge. B. Rusk. E. Gerry.

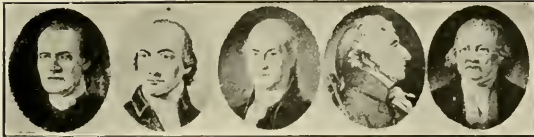


G. Taylor. T. Heyward. F. Hopkinson. G. Wythe. G. Read. C. Braxton.

Congregationalists.



J. Adams. J. Hancock.



R. Sherman. L. Hall. S. Huntington. W. Whipple. W. Ellery.



W. Williams. R. T. Paine. S. Adams. J. Bartlett. M. Thornton.

Presbyterians.



J. Smith. T. M. Frean. A. Clark. J. Witherspoon. W. Floyd.

Quakers (2) Baptist Roman Catholic



S. Hopkins. R. Stockton. J. Hart. C. Carroll.

Of the fifty-six actual signers of the Declaration of Independence, two-thirds (thirty-four) were members of the Episcopal Church. Our authority for this statement is the late Bishop Perry of Iowa, who gives all the facts in an interesting pamphlet, entitled "The Faith of the Framers of the Declaration of Independence."

The above photographs are published by courtesy of S. S. McClure Company.

Appendix.

The English Church and the Papal Claims.

- (a) The erroneous claim that the Church of England began with King Henry VIII.
- (b) The erroneous claim that Christianity in Britain owes its origin to the Roman Catholic Church.

IN the year 609 Ethelbert, the first Christian King of Kent, having set going the three great Cathedral Churches of Canterbury, London and Rochester, gave for the support of the Cathedral Church at London an estate in Essex called Tillingham. This estate, given by Ethelbert in 609, is still in the possession of the great Cathedral of London (St. Paul's), and it has been in their possession consecutively for 1300 years. There is no act of Parliament taking this property away from the Church of Rome and giving it to the Church of England, and no act of Parliament taking it away from the Church of England at any period of her history and giving it to the Church of Rome; nor is there any act of Parliament during any of these thirteen centuries confirming the title, as though [during the Reformation, for instance,] it might have been voided or thought to have been voided.

If any one should say that it was the Roman Church, however, to which Ethelbert had given this property in 609, in spite of the name, the "Church of the English," the reply is that in Ethelbert's day,

- (a) Pope Gregory VII claimed no jurisdiction;
- (b) the distinctively Romish doctrines of papal supremacy and infallibility, transubstantiation, purgatorial indulgences, the doctrine of the immaculate conception, etc., etc., were unknown, but the doctrines of the Church in London at that time correspond closely to the doctrines held by that same Church in London at the present time.

It is a mistake to conceive of the beginning of Christianity in England as of Latin origin, rather was it of Greek. Greek was the language of the civilized world at the time of our Saviour's coming. The Septuagint Greek version and not the Hebrew version of the Old Testament was in common use; so with the New Testament, the Greek version was commonly used until long after the martyrdom of Alban in 304 or the Council of Arles in 314, at which three British Bishops were present. (The Council of Arles was called by the Emperor Constantine and met on August 1, 314. The Council consisted of thirty-three Bishops. Some Bishops, among whom was Silvester, Bishop of Rome, sent Presbyters and Deacons as their delegates. It is most probable that Marinus, who was Bishop of Arles at the time, presided by the Emperor's orders. The Council examined into the cases of Caecilian and Felix of Aptunga, on an appeal from a Council held at Rome, whose decision appears to have had but little effect. The Bishops of Arles also enacted twenty-two Canons and finally sent its decrees to

Silvester, who was Bishop of the imperial city of Rome, but was too aged to attend the Council of Arles in person, "in order that all might know what these decrees were,"—but not to wait for his approval before they were promulgated.)

It was by order of Pope Damasus, 366-384, that Jerome first translated the scriptures into the Latin tongue.

The earliest Fathers came from the East and, except Tertullian, wrote in Greek. The earliest principal writers of ecclesiastical history wrote in Greek. All the Ecumenical Councils, their decrees and their canons, not to mention the Nicæan creed itself, were in Greek. The Church of Rome itself was in the beginning a colony of Greek Christians and Grecised Jews: Their liturgical language was Greek, their organization was Greek, their writers Greek, their scriptures Greek, their literature Greek, of which the Greek words Church, Bishop, Priest, Deacon, Ecclesiastic, Epiphany, Litany, Liturgy, etc., are witnesses. The Scriptures, therefore, which the first Christian missionaries brought to England with them were Greek, and the Latin influence began many centuries later.

Pope Gregory I, A. D. 590-604, to whom is due the beginning of Latin influence upon the English Church, an influence which has been productive of great good, as well as much evil, always used the name "the Church of the English," as he called the French Church "the Church of the Gauls." Of his own Church he spoke as the Roman Church. He never used such an impossible phrase as the Church of Rome in England. This same Pope declared that any Bishop or Pope who claimed to be the Universal Bishop of the World would be the Forerunner of AntiChrist, so that in his day there was no thought of papal jurisdiction over the Church as we understand it.

In the succeeding centuries such papal claims began to be put forth, and as they were put forth were resisted by the English Church, of which resistance the following are a few historical instances:

A. D. 700-800. Cuthbert, Archbishop of Canterbury, summoned a council of the English Church at Clovesho, proposing that difficult cases in English ecclesiastical courts should be referred to Rome. The council, after due consideration, directed that all questions should be referred to the Archbishop.

In this century the English Church sided with the Gallican and Eastern Church against Rome on the question of "image worship."

A. D. 800-900. Aelfrick, of St. Albans, wrote a letter (which is now extant in Exeter Cathedral) against the then recently proposed Latin doctrine of transubstantiation. Aelfrick's position in regard to this doctrine is substantially the one found in our thirty-nine articles.

A. D. 1000-1100. Relying on William the Conqueror's oath respecting their religious liberty, the English Bishops refused Gregory's VII's summons to attend his council at Rome. The Bishop of Rome then summoned Lanfranc, Archbishop of Canterbury, to Rome on penalty "deposition and severance from the grace of Peter if he did not come within four months." Lanfranc did not go and nothing was done.

A. D. 1100-1200. Pope Urban II declared that the Archbishop of Canterbury ought to be treated as his, the Pope's, equal, "the Pope and Patriarch of another world."

The English council of Clarendon, A. D. 1164, forbade all appeals to Rome.

A. D. 1200-1300. On June 15, 1215, King John signed Magna Charta, whose first words are. "We have granted to God in and by this our present charter and have confirmed for us and for our heirs forever that the Church of England should be free and have all her rights and liberties inviolable." The Pope commanded Stephen Langton, Archbishop of Canterbury, to excommunicate the barons for their action in

regard to this charter. Langton refused and Magna Charta stood and has since been ratified by thirty-three English monarchs. In this same century, Rich, Archbishop of Canterbury, in 1234 resisted Roman encroachment and Grostete, Bishop of Lincoln, withstood "Innocent" to his face at Lyons. In 1265, Sewall, Archbishop of York, entirely disregarded the Roman excommunication fulminated against him.

A. D. 1300-1400. In 1336 Parliament passed an act which said that no Italian priest should tithe or toll in England. The Statutes of Provisors and Præmunire, passed by Parliament in this century, forbade the Bishop of Rome to appoint to any bishopric or other Church Office in England. In case of his doing so the benefice was declared to be vacant. The right of nomination lapsed to the King, and the same statutes appointed confiscation of property and imprisonment to any one procuring from Rome any appointments, bulls or excommunications. Wyclif, rector of Lutterworth, and who, in 1380, made the first translation of the Bible into English, wrote as follows: "The Bishop of Rome hath no jurisdiction in this realm of England and never had."

A. D. 1534 The English Bishops in consultation, with one exception, Fisher, Bishop of Rochester, assented to this resolution: "*Resolved*, That the Bishop of Rome has no greater jurisdiction conferred on him by God in this Kingdom than any other foreign bishop."

During the reign of Henry VIII, who died in 1547, and his successor, Edward VI (1547-1553), and his successor Mary, called Bloody Mary (1553-1558), and during the first twelve years of the reign of her successor, Elizabeth, that is to say, both during and after the reformation period, the Papists, as they were called, and the loyal members of the Church of England gathered in the same church buildings; no separate houses of worship were set up. In 1570, Pope Pius V offered Queen Elizabeth to accept the Book of Common Prayer and the Reformation if his supremacy was acknowledged. Queen Elizabeth refused with the words, "Our records show that the papal jurisdiction over this realm was a usurpation; to no power whatever is my crown subject save to that of Christ, the King of Kings." Pope Pius V then excommunicated the Queen and ordered his adherents to separate themselves from the Church of England, out of 9,400 clergy less than 200 obeyed, and set up a separate worship forming what the late Bishop Coxe called the Italian schism, and which to-day is known as the Roman Catholic Church in England and America.

(The above notes are, for the most part, taken from publications of the Church Historical Society, published by the Society for Promoting Christian Knowledge, London, England, from an article in the Churchman, September 16, 1893, and Eighteen Centuries of the Orthodox Greek Church by A. H. Hore.)

G. C. F. BRATENAHLE,
Rector of St. Alban's and Canon of Washington.

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